

The Wisdom Behind The Commands of Islam

Sheikh Mohammad Ashraf Ali Thanvi



THE WISDOM BEHIND THE COMMANDS OF ISLAM

By
SHEIKH MOHAMMAD ASHRAF ALI THANVI

Translated By
Rafiq Abdur Rehman



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Ph. : 23282550, 23284740,

Fax.: 23267510

E-mail : apd1542@gmail.com

syedsajid_ali@rediffmail.com

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Allah has endowed man with the five senses which are his means to attaining knowledge. However, each of these senses have their own sphere beyond which they cannot work.

Much interest is shown in the world today-inclusive of the Muslim World - to probe into the wisdom behind the injunctions and the duties of Islam imposes on the Muslims. If they are understood by the human mind there is a possibility of their being accepted otherwise they stand rejected. But the human mind has its limits and it cannot comprehend what is outside its limits.

In this book, Mawlana Ashraf Ali Thanawi, has shown that the Islamic injunctions are intelligent and he has removed all doubts by refusing objections on Islamic commands.

Brother Rafiq Abdur Rahman agreed to translate this book into English and we are able to publish it. May Allah grant approval to our endeavour and reward us in the hereafter. Amen.

Khalil Ashraf Usmani

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FOREWORD to the Urdu Edition

Praise belongs to Allah and blessings be on his Messengers.

It is my firm belief that the commands of *Shari'ah* are known to be true from the texts of *Shari'ah* itself. There is no need to investigate the wisdom behind them in order to obey them. If anyone makes knowledge of the wisdom a condition for his obedience, he is actually being rebellious to the Holy Prophet ﷺ. We may take the example of a man who will not obey the commands of a king or a government unless he is told why those commands were issued; such a man will be termed a rebel and proceeded against. Then, how can anyone say the same thing for the noble words of the Messenger of Allah

جَلَّ ذِكْرُهُ؟ We should have no doubt, therefore that the commands of *Shari'ah* must be obeyed simply because they are part of *Shari'ah*. At the same time, there is no doubt whatsoever that there are points of wisdom and deep significance in those commands. So, though our obedience must not be conditional to awareness of the wisdom and significance, yet it is sometimes helpful to satisfy some inquisitive temperaments to gain insight into the wisdom behind these commands. The firmly believing worshippers do not need to know the background but certain weak minds find that the knowledge is a convincing motivation to submission. (In the present times, there is an abundance of men with such disposition.) It is because of this reason that we find the fine points and deep insight in the writings and sayings of great scholars like *Imam Ghazali Khattabi*, *Ibn Abdus Salam*, and others. Modern education, however, has

changed the outlook of people and many of them make it a point to investigate the reasons for the commands. Although the true remedy is to discourage them from probing into the wisdom of every command (because sometimes this tendency is harmful too) yet it is known from the experience that, except for the sincere students, the common people do not need the advice. This tendency has led some scholars to dwell on this subject and offer their explanation to satisfy the curiosity of the common people. If they had respected the limits of *Shari'ah*, then they would have considered their efforts enough and not felt it necessary to produce a fresh explanation.

However, most of these efforts showed lack of true knowledge or its application and a plethora of baseless and perverse imagination and application of personal whims. Thus, they trespassed the limits of *Shari'ah*. I have before me such a book; it is replete with worthless matter and the writer seems to be bereft of sufficient knowledge. It is very harmful to the layman to read such books so unless he is provided with a correct alternative he cannot be stopped from reading worthless, harmful material. With that in view, I saw the need to provide a collection of topics free from perverses material for the laymen so that those inclined towards knowing the background of various commands of *Shari'ah* may refer to it now and then. If it may not be a source of profit, it will surely ward off the disadvantages associated with the worthless books. (However, there are some whose nature is to think little of the commands of Allah on realizing the wisdom behind them, or they began to think of them as the essence of the commands so that if there is no wisdom behind it, the command is not liable to be obeyed, or they take them to be the true aim and lose the importance of the commands). We had implied this possibility when we said, this tendency is harmful too. So, those who have the

above-described nature must not read the collection I have presented.) The collection which I have referred is now in your hands. I have reproduced much of what was sound in to the said book¹ and some of the suggested ideas prompting the well-known commands are not against the principles of *Shari'ah* and easily digested by common sense. But, all these suggested wisdom behind the directives are not definite and binding, and not the basis of the commands, and not dependable and reliable. They are merely symbolic and suggestive.

Some times before our times *Mawlana Shah Waliullah* has written on this subject his book entitled, *Hujjat Allah al Balighah* and I have heard that it has been translated (into Urdu) but it is not suitable reading for the common people because it is vague and mystical. Even in our times the book *Asraroal- Shari'ah* is written by an Egyptian scholar, *Ibrahim Aafandi*, a senior teacher in *Madrasah al Khadyuyah*. It was printed by *Mutba' al Wa'iz*, Egypt in 1328 A.H. Another booklet, *Risala Humaydiyah* was published before that. Both these books are in Arabic but the Urdu translation of *Humaydiyah* was published many years ago while *Mawlavi Hafiz Muhammad Ismail of Khandla* and is currently translating the other book *Asraroal- Shari'ah* into Urdu. If you consult these books at the same time as reading my book you will advance in Knowledge.² The style of each is different from the other so none of them was considered

¹ Much of this was adopted from '*Hujjat Allah al Balighah*', as I found out later on referring to it, and some from our worthy predecessors. I praise Allah that it turned out so.

² That you may derive more benefit I have named some other books too. *Al-Intibahat al- Mufidah* by myself (the English translation has also been published __), *al-'aqal wal Naqal*, *Maulana Shabbir Ahmed Usmani*, *Mawa'iz Hafi Akhser wa 'ar Ruh al-Arwah*, *Rislah al-Haq*, *Malatiahzib* nine articles.

independent of the other. I have mentioned these books for this reason and also because my book should not be considered as a peerless effort. Even *Shah Waliullah* has said about his "*Hujjat Allah al Balighah*", that it is not a unique presentation but has its roots in the sayings of the Book and *Sunnah*. He has presented examples of some of its sources in the Book and *Sunnah*. I name my book al *Masilah al 'aqaliyah lil Ahkam al-Naqaliyah*. May Allah make-it profitable and may he cause it to ward off doubts and suspicion about the commands.

Ashraf Ali Thanavi
Thursday 1st Rajab 1334.

ABLUTION

THE INNER MYSTERIES OF ABLUTION:

There are four stages of *taharah* (purity).

1. To remove the visible impurities and filth.
2. To restrain the parts of the body from disobedience to Allah and from sins.
3. To cleanse the heart of everything vile and contemptuous.
4. To rid oneself of all false deities and worship Allah alone.

Thus, unless a man does not shed away immoral and corrupt beliefs from his heart he cannot be said to live according to the Hadith:

الطهارة شطر الإيمان ونصفُ الإيمان
{Purity is half of faith.}

Faith is connected with the heart so that until the heart is purged of evil thoughts, purity is imperfect. These are the stations of faith and each station has a stage. He who does not pass through the lowest stage cannot reach the highest stage. One cannot attain the secret of purity unless one purifies one's heart of everything blameworthy and fills it with praiseworthy nature; and a man cannot reach this rank unless he rids his body parts of sin and disobedience to Allah and accustoms them to worship and obedience to Allah.

He who spends his valuable time in cleaning impurities, washing his hands and feet, clothes and outward cleanliness, and seeking water but does not pay attention to purifying his soul and his hidden side then he is prone to the tempting of the devil and to melancholia disease. In fact, apparent purity is stressed upon merely to

obtain inner purity. Washing the face, hands and feet is for the heart. All our evident words and deeds, actions and inaction do influence our heart. Whatever is hidden in our unseen is reflected in our visible actions. However, this philosophy does not imply that it is not necessary to pay heed to the obvious but it means that along with the 'outside' and 'seen' we must pay attention to our inside and unseen.

WHY ARE THERE MANY REASONS & OBJECTIVES FOR THE COMMANDS OF ALLAH:

It is a fact that the medicines created by Allah have many uses and curing powers. In the same way, His commands have innumerable secrets and reasons behind them. He has given hundreds of qualities and peculiarities to each of the medicinal herbs, so much so that a single medicine is prescribed for many illnesses. So, in discussing ablution, not only the wisdom that we point out behind every act is truly there but there are also many more insights in each act of washing. Our knowledge has not encompassed them so far.

THE FIRST WISDOM IS THAT NEGLIGENCE IS AVOIDED:

We now write in sequence the wisdom behind each act of ablution. These are drawn from the Qur'an, Ahadith and books of knowledge and presented as a summary. A man who performs ablution is inclined to give up the apparent sins and the unseen ones and to fight negligence. If it was allowed to observe prayer without ablution than man would remain in a negligent state and offer prayer in that very state and he would be in a condition of worry and worldly activity like an intoxicated person. Thus, ablution has been made compulsory that-

man may fight negligence and be attentive and aware when he prays.

SECOND WISDOM-----HYGIENE:

It is known to science of medicine that poisonous matter is discharged from the pores of a man's body and remains suspended on his hands, feet, head or face. This causes contagious boils and blisters on the body. washing the body removes the suspended poisonous matter before they grow into boils and blisters. Washing with water either cools the poisonous matter before it oozes out or washes it away from the body.

THIRD WISDOM-SECURE'S ALLAH'S LOVE:

One who purifies himself from the visible and unseen impurities with the spirit of obedience to Allah becomes the beloved of Allah. Therefore Allah says:

اَنَّ اللَّهَ يُحِبُّ التَّرَاهِينَ وَيُحِبُّ الْمُطَهَّرِينَ

Surely Allah loves those who turn to Him in repentance, and He loves those who keep themselves clean.

(al-Baqarah, 2:222).

FOURTH WISDOM-ANGELIC GLOW:

When the importance of purity is established on anyone, he is blessed forever by an angelic brightness and the beastly darkness vanishes from him.

FIFTH WISDOM-INCREASED INTELLIGENCE:

Purity increases the power of intelligence in man. As intelligence is perfected, nearness to Allah is also perfected.

SIXTH WISDOM-RETURN OF GLOW AND HAPPINESS:

The spiritual light and happiness that stand confiscated because of sins and lethargy return to the parts of a man's body when he begins to perform ablution. It is this spiritual glow that will shine distinctively on the Day of Resurrection on a man's body. In this regard, the Holy Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said:

إِنَّ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ غَرَّاً مُحَجَّلِينَ مِنْ آثارِ الرُّضُورِ
فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَسْتَعْظِمَ غُرْبَةً فَلْيَفْعَلْ

My ummah will be brought forward on the Day of Resurrection in a manner that from the effects of the ablution their hands, feet and faces will glow. So, whoso of you can augment his glow let him do it.

The words of another Hadith are:

تَبْلُغُ الْحُلْيَةُ مِنَ الْمُؤْمِنِ حَتَّىٰ يَتَلَعَّ الرُّضُورُ

Adornments in a believer will reach the places where (water of) ablution reaches.

SEVENTH WISDOM--NEARNESS TO THE ANGELS:

A man attains nearness to the angels because of purity. He thus becomes entitled to the honour of being presented before Allah. Purity distances the devil from man.

EIGHTH WISDOM- ABLUTION GAINS ADMISSION INTO THE SIGNS OF ALLAH:

Prayer is a great sign of Allah. To gain admittance to it, it is necessary to perform ablution. The Messenger of Allah ﷺ has said:

مفتاح الصلوة الظهور

{Ablution is the key to prayer.}

NINTH WISDOM-ABLUTION MEANS TO PRESENT ONE'S CASE:

In order to submit their petition and to learn of the Royal Commands, the subjects have to present themselves before the King. To do this they have to be careful of the etiquettes and respect due before the audience in the great court. They also need the tongue and ears to submit and listen. In the same way, it is necessary to wash the hands, face and the feet and keep the dress tidy. Thus, when we go to the rulers and kings we observe these etiquettes and wash these parts of the body that are more prone to gather dust because of their being uncovered.

TENTH WISDOM- STRENGTH AND AWARENESS:

It is known from experience that washing hands and feet and sprinkling water on face and head has a great influence on the soul. The main organs gain strength and activity. Negligence, sleepiness and extreme unconsciousness are cured by this action. Confirmation of this statement may be obtained from experienced doctors because they suggest that water should be sprinkled on the related organs of those who faint, suffer from diarrhoea or have a vein bled. *Allaman Qurayshi* "has stated in his book" *Mujiz*, as also other doctors of medicine.

إِنَّهُ يَنْعِشُ الْحَرَارةَ الْغَرِيبةَ وَيُفْرِيْهَا وَيُنْفَعُ الْغَثَى الْحَادِثَ

عَنِ الْكُرْبِ الْحَمَاضِيِّ وَغَيْرِهِ

“Sprinkling water on hands and feet activates the heat of the main parts and strengthens them. It is helpful to those who swoon because of difficulty in digestion etc.”

This is why man has been instructed to fight indolence, decay, dejection, laziness and impurity through ablution so that he is worthy of standing before Allah, Who is always Awake and Alert. He has said:

لَا تَأْخُذُهُ سَنَةٌ وَلَا نَوْمٌ

{Slumber seizes him not, nor sleep} .(al-Baqarah, 2:255).

Therefore those who are negligent and lazy are not worthy of standing before him. This is why it is not allowed to observe prayer in a state of intoxication or frenzy. Allah has said:

لَا تَقْرِبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى

{Draw not near Salah (prayer) while you are intoxicated.} (an'Nisa, 4:43).

An intoxicated person is never allowed to see a ruler or a king. So when such is the case with worldly rulers and sovereigns, how can a person who is intoxicated and unaware be allowed to go to the King of all the kings. An intoxicated person is not allowed to offer prayers because he does not know what he says with his mouth and what his feels. Allah has said:

حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

{until you know what you are saying}.

(al-Baqarah, 2:43).

Your heart should know what you are saying. It is necessary that your heart is conscious of the words your mouth utters, while you recite in your prayer.

THE SECRET OF SUPPLICATION AND REPENTANCE AFTER PERFORMING ABLUTION:

The washing of seven parts of the body in ablution is a hint to dropping seven sins, turning towards Allah, requesting obvious and hidden purity and a self-evident supplication. The supplication and repentance thereafter is to take in the Mercy of Allah at a very opportune time. When the obvious and the seen side of man is purified with water then it is a part of his nature that his heart is also be purified and cleansed but there none can reach except the Hands of Allah.

It is for this reason- to get that objective- that hands are raised before Allah in prayer.

اللهم اجعلني من التوابين واجعلني من المستطهرين

“O Allah! Cause me to be among the repentant and cause me to be among those who are pure.”

WHY THE SEQUENCE AS IT IS:

It is disallowed to upset the sequence of ablution because man disregards the injunctions of Allah and commits sins in this very sequence as is mentioned in the noble Qur'an. So, to wash the parts in ablution in the prescribed sequence is a suggestion to cleanse them of sins and disobedience of Allah and to repent. For example the part through which the man committed sin must be washed first to indicate that it is the first to give up the sin and to repent.

Allah commanded that the face is washed first of all and it includes the mouth, nose and eyes. The tongue is rinsed first. It is an indication of repentance by tongue

because of all the parts of a man's body, the tongue overtakes them in disregarding the injunctions of Allah.. The Holy Prophet ﷺ has said:

أَكْثَرُ خَطَايَا إِبْرَاهِيمَ فِي لِسَانِهِ

"Most of the sins of the son of Adam are committed by his tongue."

It is the organ that utters words of disbelief, backbiting, tale bearing and vulgarity and hundreds of unrelated improper words. Then water is snuffed up the nose and it is blown out.

It is a suggestion of repentance for smelling the forbidden and for mental arrogance. The entire face is washed including the eyes and the forehead. It is an indication that all the sins of the face are given up including wrong use of the eye. Then the two hands are washed in a suggestion that the sins of the hands are abandoned. When a man talks and his eyes see then his hands hold and touch. Then the head is wiped but not washed because by itself the head does not do anything wrong. What happens is done because of the tongue and the eyes and because of its neighbourhood with them. So the command for the head is between washing and not washing it and it is to wipe it. Then the ears are wiped because often the sound that goes into the ears is involuntary and intentional. Therefore, the command for them too is between washing and not washing that is simply wiping. The same thing is done with the nape.

The wiping of the three parts of the senses signifies repentance from the headstrongness, arrogance through raising neck high or rebellion, and avoiding to listen to the truth. The other reason for wiping these parts is that if they had to be washed then it would have been very troublesome and much difficult. It would have been

much of an inconvenience to wash the head five times everyday although Allah has said:

مَا يُرِيدُ اللَّهُ لِيَحْلِلَ عَلَيْكُمْ مِنْ حَرَجٍ

{Allah will not place against you any impediment.} (Al- Ma'idah, 5:6)

Then the feet are washed because the eyes see, the tongue talks, the hands move in motion and the ears hear and, last of all, the feet walk.

They are washed the last as they are the last to commit disobedience. Their repentance is, therefore, the last. The washing of the parts of the body represents the three stages of repentance; sorry for the sin, giving it up and resolve not to do it ever again.

PURITY MINOR AND MAJOR:

The aim of obtaining purity is to secure inner light and happiness and easiness and to remove the evil thoughts. Confusion and worry may be washed away. Thus, the spirit of purification is inner light, happiness of the heart and the contentment.

THE WISDOM BEHIND SETTING FRESH WATER TO WIPE THE HEAD AND EARS:

The use of fresh water in ablution to wipe head and ears is a sign to renew repentance for (the sins committed by man through) the wiped portions of the body.

THE SECRET BEHIND GAINING PURITY WITH EARTH AND WATER:

The use of earth and water for gaining purity is in accordance with nature and sound intelligence.

1. Allah has caused water and earth to be compatible to each other so that both are suitable for purification. This is because Allah created Sayyidina Aadam ﷺ and his children from these things. It means that earth and water are parents of our forefathers and their children.
2. Allah has caused every living thing to be dependent on water and earth. It is from these very things that the children of Aadam, ﷺ animals, birds and beast receive strength because both earth and water are common and universally available.
3. Allah loves anyone to soil his mouth with earth. Since the ties between the two things are naturally confirmed and strong, so it is reasonable in the view of *Shari'ah* to combine them.

SECRET BEHIND DRINKING THE WATER REMAINING UNUSED AFTER ABLUTION:

The secret of drinking the water unused after the ablution is signifies that the man seeks forgiveness of Allah for his hidden sins in the same way as he seeks it for the sins committed through the visible organs of his body by washing them with water. When he drinks water, he seems to say "My Lord! Just as you have purified my visible body so also purify my unseen and hidden body and soul."

THE REASON FOR SPECIFYING SEVEN PARTS OF THE BODY IN ABLUTION:

1. If we study the built of man, we will find that he has seven parts in his body that influence his character. Every injunction and law depends on them. They are of dual nature and dual in power and strength. They are: the tongue, eyes, ears, brain and head including the nose, head, feet and the private parts (seven in all). These are the very organs round which moral rules and social laws are framed. They are dual-natured in that it is through them that man disobeys Allah and paves for himself seven paths to Hell. And it is through them that man obeys Allah and follows His commands thereby entitling himself to seven Heavens against his virtuous deeds, and yet another as a reward and blessing from Allah. It is the way with the Gracious that He gives more than his due through His pleasure and mercy.

2. The washing of the seven parts in ablution is symbolic of repentance from seven types of wrongdoing. Take the verse of the Qur'an

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Surely Allah loves those who turn to Him in
repentance, and He loves those who keep
themselves clean.
(al. Baqarah, 2:222)

This verse calls upon everyone who purifies himself towards inner purification (of thoughts), nearness to Allah and abandoning sins. The washing of seven parts in the ablution is representative of cleansing them of seven kinds of sins and of giving up evil so that man is saved

from the road to Hell and becomes worthy of entry into Paradise. It is to this fact that the Holy prophet ﷺ points out when he says :

مَا مِنْكُمْ قَرْنَاحَدٌ يَتَرَضَّعُ فِي سَبْعِ الرُّضُورَاتِ ثُمَّ يَقُولُ اللَّهُمَّ
أَخْعَلْنِي مِنَ التَّوَابِينَ وَأَخْعَلْنِي مِنَ الْمُنْتَهَرِينَ إِلَّا فُتُحْتَ لَهُ
آبْوَابُ الْجَنَّةِ الثَّمَانِيَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ -

"There is not one of you who performs ablution perfectly and says afterwards: O Allah! Cause me to be among those who repent to You and cause me to be of those who purify themselves, that the doors of Paradise are not opened for him, all eight of them (He is told:) Enter from whichever door you like!"

This Hadith points out to us that performance of ablution is meant, among other things, to seek repentance and to clean the heart too. The cleaning of the seven parts of the body is because these very parts lead to the pits of Hell or to higher ranks in Paradise.

رَاهِ جَنَّتْ نَهْ دَائِسْ اعْضَاعَ تَتْ
بَرْجَ كَارِي بَرْ دَرِي بَرْ رَاعَ تَتْ

It is these seven organs that are a mean to end the filthy and unreasonable demands of a man's base self.

قَصْ نَفْسَ ازْ بَرْهَی اَےْ بَرْ
قَصْ دَرْزَخْ خَوَالْ باهْتَ سَرْ

- 3 Allah has created man in such a way that whatever he sees with his eyes, hears with his ears, smells with his nose, tastes with his tongues or touches with his hands, it reflects on his heart. It reacts with a thought that influences his character. In comparison to what

the heart pours out, it receives more from the outside by way of influence on it. Rather, we say that whatever the heart pours out is exactly the influence it receives from the outside world. Thus, the washing of the seven organs is very helpful in cleaning the heart. It influences deep into the heart because just as washing the visible organs make them active, pleasant and glowing so too it brings the same result to heart.

THE SECRET OF WASHING EACH ORGAN THRICE:

- 1 To wash each organ thrice is symbolic of three sides of repentance as follows:
 - (a) To come out of the sinful condition.
 - (b) To repent and.
 - (c) To resolve to give up the idea of sin for all times.
- 2 The washing up of each organ three times is called for because to wash it less than three times does not effect the soul perfectly. To wash it more then three times is extravagance. If a limit had not been fixed then a doubting person would spend all day washing himself letting the time of prayers slip by. This is seen in the question a companion put to the prophet ﷺ. Can there be wastage in performing ablution?" The Prophet ﷺ said,

نَعَمْ وَلَكُوْنْ كُنْتَ عَلَى ضَفَّةِ نَهْرٍ جَارِ

Surely there can be wastage even though you are sitting on the edge of a running river.

Sometimes it may happen though that one does not waste water by applying it again and again to an organ yet he does waste his time. To waste time is a great form of wastage.

THE WISDOM OF USING SIWAK:

- As it is, to clean teeth and keep them bright is a great thing. However, it is also very nice that one should make himself presentable before he goes to someone great. It includes adorning one's appearance and brushing the teeth. If the listener sees the speaker's teeth yellow and unclean he is naturally repulsed.

Then, who could be more important than the King of kings

for Whom one prepares himself? This is because

إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ

"Allah is Beautiful and loves beauty."

If that is so then how can He tolerate ugly teeth and a bad smelling mouth. Therefore, just as a worshipper takes care to clean his body, before offering prayer the greatest of the symbol of Islam so too he must clean his teeth and mouth. This is why the siwak is used before standing up for the prayers. Whatever is done in preparing oneself for the greatest symbol of Islam, prayer, gets the doer the benefits of personal hygiene and also reward in the Hereafter

- If a person does not use the siwak for many days together, the residue of food in the mouth and the teeth collects there in a stinky form emitting a bad odour from the mouth. When this man enters the mosque he causes other worshippers and the angels of Allah great inconvenience. This behavior is detestable in the sight of Allah and the people.

THE SECRET IN COMMENCING WITH THE NAME OF ALLAH:

Since purification for prayer is done at the command of Allah, it follows that it should commence with the name of Allah and with similar intention. This will fetch a reward.

اَنَّمَا الْأَعْمَالَ بِالنِّتَّابِ

“Surely deeds depend on intentions.”

If ablution is performed as a habit, in routine unmindful manner and there is no thought of Allah or obedience to Him as a motivating factor then there is no reward for it. That is why it should commence with *Bismillah* (in the name of Allah) so that the mind becomes attentive to the prayer, to Allah and obedience to Him. The worshipper comes out of the darkness of negligence. This is brought out in the saying of the messenger of Allah ﷺ

لَا رُضُوءَ لِمَنْ لَمْ يَذْكُرْ اسْمَ اللَّهِ عَلَيْهِ الْكَبُورُ

“He has not performed ablution who does not begin with the name of Allah.”

(Ibn Majah)

WHEN FACE, HANDS & FEET ARE WASHED THRICE WHY IS WIPIING OF HEAD & EARS NOT DONE THRICE:

In fact, the wiping of head and ears was done thrice like the three time washing of the other organs in ablution. However in order to relieve the worshippers of difficulty, they were excused of doing it more than once. (*Sharah Musnad Imam a'zam, Mujtabai' Press pp219 & 280*).

The head and ears are not washed thrice because washing would cause inconvenience. Then, if the wiping were required to be done three times that would have not mitigated the inconvenience because the passing of hands thrice would have left those areas moist.

In very cold places, the head and ears are very carefully protected from cold. If these areas had to be washed five times every day, it would have been disastrous for the worshippers. This is why it is required to wipe each of them once at the time of every ablution.

WHY BEGIN WASHING WITH THE RIGHT ORGAN AND USE THE LEFT HAND IN THE TOILET AND TO BLOW THE NOSE:

1. Every right organ is washed before the left in ablution because the right has precedence over the left and the one that has precedence is given the first opportunity. Everything that is in pairs has the right side given first preference and every single organ that is good and pure is reasonably bracketed with the right side. This is the order of the things with Allah who has said: وَنَزَّلْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ and He will bestow His bounty to every one of grace (Hud, 11:3).
2. He who is given to justice and moderation gives everything its due. He reserves the right hand to eat and drink and for the pure things but the left hand to remove filth. A Hadith reported in *Ibn Majah* says: عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُحِبُّ التَّيَامَنَ فِي الطَّهُورِ وَتَرْجِلَهُ إِذَا تَرَجَّلَ وَفِي اتِّعَالِهِ إِذَا تَعَالَ

It is narrated by "Sayyidah 'Ayshah" رضي الله عنها that the messenger of Allah ﷺ مصطفى الله عليه السلام loved to start from the right hand side in purification as he purified himself, and comb his hair as he combed, and wear shoes as he wore shoes (from the right hand side)." (*Ibn Majah* H.no.401, Chapter XLII p225-6, English translation).

The exegete Hindi has pointed out to these very merits for the preferences.

3. When it is confirmed that the effect of the man's deed –right or wrong—is reflected on his heart then it is clear that if right thing is done in a wrong way then it will give a bad reflection on the heart. It is thus that if the right hand is used to wash away filth and blow the nose and the left to eat and drink – without a valid excuse –then it will cause melancholy and depression in the person.

THE SECRET IN WASHING HANDS AND ARMS TO THE ELBOW:



The washing of hands and arms up to the elbows strengthens and purifies the blood and the heart and liver. This is known to experienced medical practitioners this and it is most effective if all the veins of this limb are included in washing whether these veins run to the heart and liver directly or indirectly. The veins that go to the heart and liver have their beginnings in the fingers, palm, wrist and elbows. This is why the arms are washed upto the elbows – all the veins are then included in washing. The heart and liver are enigorated by washing the hands and the arms and the face. Water effects these organs through the veins inside the body. This is why the Qur'an says

وَنَذِيْكُمْ إِلَى الْمَرَافِقِ

{and your hands upto the elbows.} (al- Ma'idah, 5:6)

When the heart, liver or skin diseases are to be cured and the blood purified, the surgeons suggest that a vein next to the elbow should be punctured. This vein is known variously as *akhlaq henry izaam*, *nahrul-badan* (the ulnar or radial artery). At this point, this vein is prominent and raised. In addition to the heart and liver it influences the whole body. Thus, the washing of hands up to the elbows is to let the effect of water reach deep inside through the *nahr al-badan*.

2. Ablution calls for the washing surroundings of the limb, so

hands are washed upto the elbows because anything less will not leave a mark on man and the part lesser than elbow is an incomplete limb.

WISDOM IN CLEANING THE NOSE:

- 1 All people prefer to get rid of the mucus from the nose. If the nose is not cleaned from inside, the rheum that accumulated have has a bad effect on the brain which is ruinous sometimes. The Arabs used the word 'nose' in the sense of *honour* and *rank* and when they pray for someone to be humiliated they supplicate ارغم " اللہ آفی اے! May Allah cause his nose to be dirtied."

It means that may Allah lower him from an honourable station to a base one. To wash the nose, therefore, is to abandon pride and naughtiness and to be humble before Allah. (*Futuhat Makiyah*).

THE SECRET IN WASHING THE FEET UPTO THE ANKLES:

1. The secret of washing the feet upto the ankles lies in including all the veins that begins at the toes or ankles and travel to the brain. Washing them cools the heat of the brain. The Qur'an says:

وَأَرْجُلَكُمْ إِلَى الْكَعْنَيْنِ

{and (wash) your feet upto the ankles}(al-Maidah, 5:6).

2. Feet are uncovered upto the ankles usually. They are prone to dust and harmful particles. Therefore, they are washed upto the ankles.
3. Washing less than the ankles is washing incomplete feet. So the whole feet is washed and its effect is in entirety.

THE SECRET IN WASHING FEET WITHOUT SOCKS AND IN WIPING SOCKS:

When socks are not worn, the feet are washed



because uncovered feet will have dust on them and will be unclear. We have seen before that surroundings limbs are washed too because poisonous matter from inside the body oozes out and sticks to the outer portion of the limbs. They may cause dangerous diseases of the skin. Washing with water cools down the heat of this matter or removes it from the body. If the uncovered limbs are not washed the dust on them clog the pores so that the poisonous matter makes its way inside again and causes pain and harm. Thus it is not necessary to wash the feet that do not have socks on them as we have said above. But, one is not allowed to have socks on always so that poisonous matter from inside may not accumulate outside but be removed as seen in (2) above. These two benefits would never have been derived if socks were worn perpetually or if feet were simply wiped over instead of being washed. This is why the maximum time allowed for socks is not more than three days and nights. Rather, a resident who has the socks on has to remove them after a day night and traveler after every three days and nights, and they have to wash their feet after this period. Further, though the mere wiping signifies to repentance yet washing invigorates the brain, clean the skin and opens the pores. In short, if the feet were only to be wiped then the important aims would not have been achieved.

GENERAL VIEW ON PURIFICATION:

Islam teaches us to rid ourselves of indecent habits and evil superstition. These things corrupt the man in the same way man becomes impure through filth and unclean matter. Therefore, Islam has commanded that man obtain purity from all these things. It is implicit in this purification that man refrain from sensual ideas, carnal desires and egoism. By associating with other people, he develops a sense of fraternity and equality whether he is higher in status or lower. Also implicit in purification is

giving the rights of the other people. In purifying the body we find an indication to the inner cleansing about which we write something of the minor and major purification.

PURIFYING THE HANDS:

According to the saying of the Holy Prophet ﷺ, purification is a part of faith. Thus, it is necessary for a believer to understand the purpose and aim of purification and behave in a manner that fulfills this obligation. He must keep his hands free from holding and taking anything that is unlawful and forbidden or involves violation of the commands of Allah. He must not beat anyone unnecessarily, or snatch something from someone or raise his hands to harm someone. This is brought out in Hadith:

الْمُسْلِمُ مَنْ لَمْ يَرْجِعْ مِنْ لِسَانِهِ وَيَدِهِ

“A Muslim is one from whose tongue and hands other Muslims are safe.”

PURIFYING THE MOUTH:

When he puts water in the mouth to clean it, he must visualise that he is purifying it from the swallowing of forbidden things or speaking what is forbidden. In other words, he must prepare his mouth to refrain from speaking forbidden things and eating or drinking the forbidden lest his mouth be defiled with impurity and become worthy of being cursed. He must be prepared to eat and drink and speak such thing as to qualify him to get reward from Allah and to attain praise from the higher ranks.

PURIFICATION OF THE NOSE:

When he snuffs water in the nose to clean it then he must be desirous of smelling the fragrance of good and bad things. He must shun the odour of evil and mischief. He must concentrate on keeping himself pure of egoism and false sense of honour when he cleans his nose because these are

characteristics through which man sees himself higher and superior to fellow human beings and he disobeys his Creator.

PURIFYING THE FACE:

When washing the face, the worshipper should dissociate himself from everyone other than Allah. He must place his hopes in none but Allah and turn towards him alone. He must cease to do everything that is done to please anyone besides Allah. He must place modesty on his face and not lift the curtain of shyness from it through shamelessness before Allah and the people. He must not sacrifice his honour for anyone other than Allah.

PURIFICATION OF THE NECK:

When he wipes his neck let him concentrate on freeing himself of greed and sexual desires. He should resolve to obey Allah and not to cut anyone's neck. He thus frees his neck from such areas as restrict him from disobedience to Allah.

WASHING THE BACK:

He must bank on Allah when he washes his back and determine not to backbite any truthful, just person.

WASHING THE CHEST:

When he washes his chest he must relieve his heart of bearing malice for anyone of Allah's creation and of cheating them.

WASHING THE STOMACH:

As he washes his stomach, he must be mindful of protecting it from eating or drinking forbidden food and even what is doubtful. He must keep them pure of such impurities.

WASHING PRIVATE PARTS:

He must resolve to stay away from everything that is forbidden when he washes his private parts. He must refrain from standing and sitting for such things.

WASHING THE FEET:

As he washes his feet he must ask himself to give up greed and sexual desires and not to walk towards achieving these things or towards anything that is ruinous to his religious life or harmful to the creatures of Allah.

TAYAMMUM (DRY ABLUTION):

WHY IT IS A SUBSTITUTE FOR ABLUTION AND BATH

I It is the practice of Allah that He makes easy whatever is difficult for His slaves. The best way to make anything easy is to abrogate that which is difficult and replace it with something else. The slaves of Allah are then at peace with the replacement. That what they took care of very attentively, they give up suddenly yet are not placed in anxiety on that account because they have a substitute instead. They will not have to give up purification because Allah has replaced ablution and ritual bath with *Tayammum*, which is a form of purification.

TAYAMMUM IS THE SAME WHETHER IT REPLACES ABLUTION OR BATH, WHY?:

Allamah Ibn Qayyim says about this subject:

واماكون تيم الجنب كجنم الحديث فلما سقط مسح الرأس والرجلين
بالتراب عن الحديث سقط مسح البدن بالتراب عنه بطريق الاول. اذن
ذلك من المشقة والحرج والعسر ما ينافض رخصة التيم ويدخل اكرم
المخلوقات على الله في شبه البهائم اذا غرغ في التراب فالذى جاءت
بتشرعية لامزيد في الحسن والحكمة والعدل عليه والله الحمد

A person who is polluted (*junbee*) and one who is without ablution will both perform *Tayammum* in the same manner. The wisdom behind it is that latter is required to wipe his hand and face and is

excused from wiping his head and feet so the former (that is, the polluted person) is also excused from wiping his body but is required to only his hand and face. It is because it is very difficult to wipe the entire body and is against the spirit of *Tayammum* that in itself is a special concession. Besides, the wiping of sand on the whole body of the best of Allah's creation is bracketing him with the beasts who roll their bodies in sand. Whatever *Shari'ah* has ruled us in such that nothing could surpass it in beauty and justice.

WHY SAND FOR TAYAMMUM:

Allama Ibn Qayyim has answered some questions on why sand is used for *Tayammum* in his book *A'laam al-muqi'een al rabul 'alameen*. We present here a summary of the translation of the answers.

Question: In a way, *Tayammum* is against common sense because sand is itself dirty and it cannot clean impurity or dirt and it cannot purify body or clothes.

Answer: (1) Allah has created everything in this universe with earth and water. We are kneaded basically with these two things which are a part of our disposition; and our growth, strength and nutrition depend on them. We observe this in our lives. When that is so, then it is reasonable that Allah has also made it a means to obtaining purity and cleanliness, and a help in our worship. Earth is that basic material from which human beings and other creature were created. Water is the basis of life for everything. So, these are the two essential things from which everything is created. Earth and water

are two things from which Allah has kneaded this universe. So, when our origin, strength and growth is from earth and water, these are the two things that Allah has reserved for physical and spiritual purity.

- (2) Water is used often out of habit to remove filth and impurity. But when it cannot be used because of sickness or unavailability then its associate, earth, is preferred over any other thing.
- (3) Earth is selected for *Tayammum* (dry ablution) because no where scarce or unavailable. Such a thing is capable of removing people's difficulties.
- (4) To soil the mouth and face with earth symbolises humility and lowering oneself in one's own esteem. This disposition is much liked by Allah. In the use of earth for *Tayammum*, humility and humbleness is very obvious. Humility is like seeking forgiveness and this is why it is preferred not to protect one's face from dust when one is prostrating oneself.

THE REASON WHY ONLY TWO PARTS OF THE BODY ARE SELECTED IN *TAYAMMUM* AND FEET AND HEAD ARE EXEMPTED:

Only two parts of the body are selected to be wiped in *Tayammum* at the exclusion of head and face. The head is excluded because it is Makruh (disliked) to put dust on the head. It is not required to rub the hands on the feet because they are by themselves soiled. Only that thing is required to be done which is not found beforehand, so that one is cautioned in doing it. *Ibn Qayyim Jawzi* gives out this reason for the selection of two parts of the body at the exclusion of others.

واما كونه في عضرين ففي غاية المراقبة للقياس والحكمة فان وضع التراب على الرأس مكره في العادات واما يفعل عند المصائب والثواب والرجلان محل ملابسة التراب في اغلب الاحوال وفي تربيب الوجه من الخضوع والتعظيم لله والذل له والانكسار لله ما هو من احب العبادات اليه وانفعها للعبد

(Much of what is said in the foregoing Arabic is found in the English portion prior to it).

- (2) The other point is that *Tayammum*, is reserved for only those two parts of the body that are washed and the two parts that are wiped in ablution that are overlooked which is reasonable because the feet are wiped when the socks are worn and the head is wiped in any case. So, when it suffices to wipe in *Tayammum* two organs that are washed in ablution, it is reasonable to overlook those two organs that are wiped in ablution. If these two had also been included in *Tayammum* then the wisdom in *Tayammum* in making the difficulty easy becomes questionable, and that is not in line with the ways of Allah.

GHUSL (RITUAL BATH):

WHY ARE MENSTRUATING WOMEN AND POLLUTED PEOPLE DISALLOWED ENTRY INTO MOSQUE

Mosque is a place to offer prayer and remember Allah. It is a sign or symbol of Allah and a representative of *Ka'bah*. So it is not allowed to enter it in an impure state.

مَن يُعْظِمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْرَبٍ

And whosoever respects the (sanctity) of emblems of Allah, that is surely from the piety of hearts.

(al-Hajj, 22:32)

WHY DO THE ANGELS OF MERCY STAY AWAY FROM THE PLACE WHERE LIES A DOG, A POLLUTED PERSON OR A PICTURE:

The Holy Prophet ﷺ has said:

لَا يَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جِنْبَةٌ

“The angles do not enter a house in which there is a picture or a dog or a polluted person.”

It means that the angels detest these things. The characteristics of the angels include sacredness, and dislike for the apparent and implicit impurities like idol worship and things leading to it. Their qualities are in opposition to the base things named above. Two opposing things cannot stay together.

WHY A PERSON HAS TO TAKE A BATH ON CONVERTING TO ISLAM:

When someone embraced Islam, the Holy Prophet ﷺ asked him to have a bath. To another person he said, "Cast away the sign of disbelief from you." That is, shave off your head. The secret that he may realize plainly that he is coming out of something evil. It should be obvious to him that just as he washes his outward body; he must wash inside from all spurious and evil beliefs.

BATH IS OBLIGATORY AFTER MENSTRUATION & THE REASON FOR IT:

In the Qur'an, Allah has described the blood of menstruation as an injury, that is unclean. When a body is repeatedly soiled with something unclean, it becomes impure. The fine body organs weaken because of that. When a bath is taken, apparent and unseen cleanliness is obtained and these body organs are freshened with the previous strength.

It is about this uncleanness that Allah has said in the Qur'an:

فَاعْتَرِفُوا النِّسَاءَ فِي النِّجْعَنِ وَلَا تَقْرِبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

So keep aloof from women during menstruation, and go not near them (for intercourse) till they are clean. (al-Baqarah, 2:222).

It means that a husband must not have sex with her until she is free from the menses and has had a bath.

WHY IS NOT ALLOWED TO A POLLUTED PERSON AND A MENSTRUATING WOMAN TO RECITE THE QUR'AN AND TO OFFER PRAYERS:

Sexual defilement or pollution (*janabah*) and menstruation are both incompatible with nearness to Allah and both conditions are impure. To offer prayer and recite the Qur'an are stages of conversation with Allah and a man can only attain that honour if he is free from all kinds of impurity because Allah is pure and he detest impurity.

THE REASON HAVING A BATH BECOMES OBLIGATORY WHEN SEMEN IS DISCHARGED BUT NOT ON PASSING URINE AND FAECES:

1. It is among the good things, a blessing and a wisdom of *Shari'ah* of Islam and a blessing of Allah that while it becomes obligatory to have a bath if semen is discharged, the same does not happen on passing urine and faeces. The reason is that semen is discharged is from the whole body and this is why Allah has called it *sulaalah*. The Qur'an has said:

وَلَقَدْ خَلَقْنَا الْأَنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِينٍ

And certainly We created man of an extract of clay. (al-Mu'minun, 23:12).

The word *sulaalah* is the sperm from a genitals of a man; what is drawn from the *slub* (lions) of the man and from the *tara'ib* (تراب) of the woman; or the water drawn from the book.¹ It is sperm that is the

¹ Lanes p1397.

essence of the whole body; it circulates the whole body till it comes down from the back and spits out from the sexual organ. When it spits out the body is fatigued. In comparison the urine and excretion are only the waste-matter of food and drink that are collected in the bladder and stomach. So, the coming out of the sperm causes very much weakness to the body in comparison with the coming out of urine and faeces. Use of water removes the weakness (and restores strength).

2. Sexual intercourse results in the heaviness of body, laziness, unawareness and weakness. When it is followed by a bath, it invigorates the heart and brings back to it strength, activity pleasantness, and comforts the body. *Sayyadina Abu Zarr* رضي الله عنه has said that a bath after sexual intercourse gives a feeling of a mountain being removed from him. It is something that every sound natured man knows.
3. Sexual intercourse distances one from the pure souls, that is the angels but as he has a bath that distance is removed. It is learnt from many Companions that when a man sleeps, his soul rises towards the sky. If it is pure, it is asked to prostrate but if it is not pure then it is not allowed to prostrate. This is why the Holy Prophet ﷺ has said that when a polluted man prepares to sleep let him perform ablution before he sleeps.
4. After a person has had a sexual intercourse, he feels dejected and sad. He finds himself hard of breath. When he has a bath and rubs his body during the bath, wears new clothes and applies fragrance, the bad feelings are removed and he begins to feel lively and

happy, instead. The first condition is known as *hadath* (impurity) and the second *taharah* (purification).

5. Experienced doctors confirm that a bath after sexual intercourse returns to the body its lost strength. The body is extremely beneficial and useful for the spirit and if anyone continues to remain in *janabah* (impure state sexual defilement) and does not have a bath then it is very harmful to the body and soul. Intelligence and natural instinct testify to this fact. Further, if the Holy Prophet ﷺ had made it obligatory to have a bath every time after passing urine and stool then it would have been very troublesome to people who would have been put to much worship and inconvenience. That would have been contrary to wisdom and the merciful attribute of Allah.
6. Sexual intercourse gives enjoyment. This condition causes one to neglect remembrance of Allah and that loss can be made up through having a purifying bath.
7. When semen is discharged all the pores of the body open up. Sometimes the perspiration comes out of that bringing out with it filthy matter. This filthy matter accumulates at the pores and if it is not washed away, may result in dangerous diseases.

DEFILEMENTS THAT RENDER ABLUTION AND TAYAMMUM INVALID.

THE REASON TO PERFORM ABLUTION AFTER NATURAL EVACUATIONS OF THE BODY BREAKING AIR:

When a person breaks air or passes urine or stool, he gets an internal feeling of impurity and weakness and a distancing from the angels. He is surrounded by devils and jinns. It is for this reason that the Messenger of Allah ﷺ has commanded that a person makes this supplication after ordinary natural evacuations of the body

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخَبَثِ وَالنَّجَابَاتِ

“O Allah! I seek Your protection from impurities, the male and the female jinns and the devils.” and
غَفْرَانَكَ “I seek your forgiveness.”

It is after this that ablution is necessary. A fresh ablution removes the impurity the feelings of dryness and weakness, it restores nearness to the angels and distances the devils and jinns.

THE WISDOM IN NOT TURNING TOWARDS OR AGAINST KA'BAH WHEN PASSING URINE OR STOOL AND HAVING SEX:

1. The *Ka'bah* is a symbol of Allah. To respect it is to respect Allah and to be neglectful in respecting it in anyway is being neglectful in showing respect to Allah. This is why the pilgrimage of the *Ka'bah* is obligatory and we are commanded to respect it. We

must not circumambulate it while we are not clean and purified. We must face it in the prayer. When answering the call of nature or having sexual intercourse, we must not have our face towards it or our backs against it because it reflects disrespect to it. He who is disrespectful wilfully becomes hard-hearted and his condition has an effect on those associated with him and his relatives.

وَمَنْ يَعْظُمْ شَعَارَ اللَّهِ فَإِنَّهَا مِنْ تَفْرِيَ القُلُوبِ

And whosoever respects the (sanctity) of emblems of Allah, that is surely from the piety of the hearts.(al-Hajj, 22:32)

The Holy Prophet ﷺ has said :

إِذَا أَبَيْتُمُ الْغَائِطَ فَلَا تَسْتَقِبُلُوا الْقِبْلَةَ وَلَا تَسْتَدِيرُوهَا

“When you go to excrete, do not turn your face towards the *qiblah* and do not turn your back towards it either.”

- (2) There is wisdom too, that the showing of respect to Allah is an inner prompting, so there should be an outward gesture matching the inner feeling of inner respect to Allah. Then to face the *qiblah* is to respect it and is part of remembering Allah and the feeling of respect for it is because of respect of Allah. Therefore, the condition of a person that is exactly opposite of his condition in prayer—relieving himself or having sexual intercourse—requires of him that he neither face the *qiblah* nor let his back be towards it when he is in that condition. This is being disrespectful.

WHY IS ABLUTION INVALIDATED BECAUSE OF SLEEP:

The Holy Prophet ﷺ has said:

العينان وكاء السنه فاما اذا اضطجع استرخت مفاصله

"The eyes of the buttocks are the sleeping eyes.

When a person lies down his joints loosen and there is much likelihood of his breaking air etc."

THE REASON FOR HAVING TO MAKE THE SUPPLICATION ON ENTERING INTO & EMERGING FROM THE TOILET:

It is *mustahabb* (recommended) when going to the toilet, to make this supplication:

أعوذ بالله من الشيطان والخجائن

"I seek the protection of Allah from the male and female jinns."

It is so because the devils are gathered there and they collect there because they like impurity.

غفرانك

On emerging from the toilet it is *mustahab* to make this supplication: "I seek Your forgiveness (O Allah)"

This is because, when one is there in the toilet, one is dissociated with remembrance of Allah and is among the devils. It is reasonable that a person seek forgiveness for the omission.

WHY ISTINGA IS DONE WITH THREE PEBBLES AND WHY NOT WITH DUNG AND BONES:

Sayyadina Abu Hurayrah رضي الله عنه has said:

قال رسول الله صلى الله عليه وسلم إنما أنا لكم مثل الوالد لولده
اعلمكم اذا أتيتم الغائط فلا تستقبلوا القبلة ولا تستدبروها وامر بثلاثة
احجار وهي عن الرؤس والرمة وهي ان لينطيب الرجل بيمنه

"The Messenger of Allah ﷺ said, I am to you just like a father to his son for I give you instruction. When you go to relieve yourself do not face or turn your back to *qiblah*. And he commanded three stones be used, he forbade the use of dung and decayed bones, and he forbade that a man should cleanse himself with his right hand."

(*Ibn Majah, Darimi*).

We have seen already the reason we are forbidden to sit in line with *qiblah* and to use the right hand. We should now write about the rest of the Hadith.

1. We are asked to use three stones for *istinja* (aberration) because it is necessary to fix a limit to obtain cleanliness. If that were not so, unconfident, doubtful people would spend all the day in cleaning themselves. In spite of this limit, we find some suspicious people using stones upon stones and several vessels of water to cleanse themselves. And, less than three stones do not cleanse perfectly but three are enough to cleanse. More than three stones would waste time and cause more uncertainty and doubt in the mind. We are forbidden to use dung and bones because often harmful animals like snakes, scorpion etc lie on them or there are worms with some kind of thorns in them. So, the Holy Prophet ﷺ through mercy and compassion disallowed his *Ummah* to use these things for *istinja*. This is so that no harmful animal bite anyone who is using them for

istinga. Often vermin and harmful animals like snakes, centipedes etc are both in these things and they find their nourishment in them. Such animals hide themselves in holes in the dung and bones because animal often haunt places where they find their nourishment. This is why these things are not allowed for *istinga*.

2. To use dung and bones for *istinga* is likely to cause serious diseases because they contain poisonous insects and evil stinking odour. There may not be any insect in them sometimes but they are harmful anyway. The Holy Prophet ﷺ has disallowed his *Ummah* the use of these harmful things simply out of compassion and mercy. There is yet another reason in the case of bones.

إِنَّ زَادَ إِحْرَانَكُمْ مِّنْ أَجْنَبٍ That is an additional reason.

THE SECRET IN ABLUTION BEING NULLIFIED BECAUSE OF LAUGHTER, VOMIT AND NOSE BLEEDING:

Moving blood and abundant vomit soil the body and render the soul impure. To laugh in prayer is a crime that must be punished. If our teacher of *Shari'ah* has said that ablution must be refreshed when these things happened then we must not be surprised. Laughter is a crime because to laugh in prayer suggests psychological impurity that should be corrected by making a fresh ablution.

WHY IS IT DISALLOWED TO OFFER PRAYERS WHEN ONE HAS TO ANSWER NATURE'S CALL:

1. A person can only feel the effects of ablution when the soul is free from other tasks. This can only happen when one is not disturbed and restless and there is no internal urge to empty the bowels. The Holy Prophet has said:

لا يصلى أحدكم وهو بداعنة إلا خيان

“Let not one of you stand up for prayer while he has the urge to relieve himself.”

In saying these words, The Holy Prophet let us know that if anyone is occupied in some way that is also like *hadath* (an impurity) because he cannot concentrate on prayer. He is occupied in fighting the urge to relieve himself.

2. Withholding urine or stool causes dullness of heart, a disturbed condition and absence of mind. Lack of presence of mind and disturbed condition renders prayer imperfect. So, we are commanded to remove the causes of this situation that leads to an imperfect prayer.

Hakim Muhammad Tunisi writes in his book *Kunuz as-Sihah* :

ان حصر البول في المثانة مدة طريرة مضر تنشأ عنه عوارض خطيرة

كسلل البول والحمامة وغير ذلك فيحب على الإنسان ان يبول

كلما احس بالبول ولا يحصره مطلقاً ويرحم الله القائل

والأخرين الفضلات عند افهامها - ولو كنت بين المرهفات الصراخ

“It is very harmful to restrain urine in the bladder for a long time. It can lead to a dangerous disease of urine and kidney stone. It is necessary that a

man must urinate the moment he gets the urge, he must not restrain it under any circumstances. Someone has said about it that when digestion is accomplished the urge to relieve must not be suppressed even if you are between fighting swords."

WIPING OVER SOCKS

SECRETS OF WIPING SOCKS:

The parts of the body that are washed in ablution are those that are rapidly soiled and dirtied. But the feet are hidden when socks are worn over them. Besides, the Arabs were much used to wearing socks and it was very inconvenient to remove them for every prayer. Hence they were exempted from washing the feet when they had the socks on but were required to wipe over the socks instead of washing the feet.

THE REASON WHY SOLES ARE NOT WIPEDED:

If soles had to be wiped that would have been very difficult because they are placed on the ground while walking and therefore attract dirt on them and the socks would be soiled in the soles. Only the upper portion is required to be wiped.

THE WISDOM IN LIMITING THE DURATION TO A DAY AND NIGHT FOR THE RESIDENT AND THREE DAYS AND THREE NIGHTS FOR THE TRAVELLER:

Although things are made easy for the worshippers, a check is also applied so that they do not enjoy absolute authority in abandoning the form of worship. The Holy Prophet ﷺ has done the same thing with the permission to wipe over the socks. He has limited the duration of validity of wiping over the socks to

a day and a night for the resident and three days and three nights for the traveler. The period of one day and one night is such that it can be handled and arranged. In many cases where responsibility is to be fixed, this duration is limited. The same applies to the limit of three days and three nights. These limits have been fixed for the resident and a traveler considering their good and plight. The next check applied is that the socks should be worn on washing the feet during ablution so that worshipper has that in mind whenever he wipes over the socks. This is because the feet are less effected with dust and dirt when the socks are on. Thus, when he wipes his fingers over the socks, the worshipper recalls in his mind the washing before he had put on the socks.

ABOUT WATER

Question:

This is a question whether it is sensible to draw water through buckets from a well to purify it. Some learned men object to this part of Islamic jurisprudence.

من العجب انه لو وقع في البر بمحاسة نزح منها دلاء معدودة فاذا جعل
 الدلو في البر تنحس وما اصاب حيطان البر من ذلك تنحسها وكذلك
 ما يبعده من الدلاء الى ان تتهوى التربة الى الدلو الاخير فانه يتزل ثم
 يصعد طاهرا فيقشيش النجاسة كلها من قعر البر الى رؤسها قال بعض
 المتكلمين ما رأيت اكرم من هذا الدلو ولا اعقل

It is surprising that if something impure falls into a well a few buckets full of water are drawn from it. When a bucket is put into the well, it also becomes impure, and when the water in the bucket falls on the walls of the well, the well also becomes impure. This goes on until the whole bucket is drawn that the walls get impure with the water. When the last bucket is drawn up the impurity from the bottom is drawn with it to the surface of the well. Some of those who remark say that they have not seen a more intelligent bucket.

Answer:

The wisdom in drawing water from the bucket is obvious. The water in the well is made to circulate by immersing and drawing the bucket. When water moves (and is not stagnant), the impurities are expelled.

EVEN WHEN THERE IS IMPURITY, RUNNING WATER IS PURE:

When impurity drops in stagnant water, often its colour, smell and taste change. Even if no change takes place, the impurity makes its effect felt because of scarcity of water. However, in the case of running water, the particles do not remain there because of the movement. The particles of impurity are expelled with the running of water.

WHY SCARCE WATER MAY BE IMPURE- THE WISDOM IN LIMITING SCARCE AND ABUNDANT WATER:

Water is needed all over the world by everyone. The very fact that it is plentiful shows that all animals require it. It is obvious that all living things evolve round it and their very lives depend on it. Thus, such a great use of water makes it necessary that human beings know have contact with beasts and impurities making water harmful for them. They may then keep themselves safe from the effects of such water. They may be allowed use of water that is in excess of the limit that is harmful. Thus, if similar rules were applied to a little water or to abundant water, people would have suffered much and their lives would have become difficult to live.

Therefore, the definition of scarce and abundant water was made known so that rules may be applied to each concerning impurities in them. People would not suffer unnecessarily in this way.

WHY WATER IS DEFINED:

Just as it is necessary to know the limit of impurity that falls into scarce or abundant water and what makes it impure or not, so too it is necessary to define the limit of water. How much is scarce and how much abundant. This will remove doubt. The denomination of ten is the base because it is the beginning of higher numbers. This number is the starting point of abundance of water. When this sort of abundance is pure water, the scarce impurity is not reliable, if odour taste or colour does not alter the water. This is why when water covers an area 10 yards by 10 yards little impurity is disregarded. Rather it is said to be pure because it is 10 by 10, 100 square yards.

WHY IS THE LEFT OVER OF RAT AND CAT CONSIDERED PURE:

If *Shari'ah* had said that the left over of these animals was impure then the people would have faced considerable difficulty. These animals move about day and night in the houses of men and over their eatables and drinks. The Messenger of Allah ﷺ has pointed out to this fact in reference to the cat:

إِنَّمَا لَيْسَ بِنَجْسٍ لِّفَانِ الظُّرُوفِ عَلَيْكُمْ وَالظُّرُوفُ أَنَّاتٌ

“They are not impure. They intermingle with you and are of the male or female.

WHY A DIFFERENT RULING ON THE LEFT OVER OF A DOG:

1. The dog is a cursed animal. The angels detest it because it bears a great resemblance to the devil. It is

an angry animal by instinct that drools. It keeps itself very dirty. It hurts people and it seems to follow devilish tracts. There is a Hadith that tells us that if anyone befriends a dog, he suffers a loss of two *qirat*¹ (1/2 dirham) reward.

2. The dog, when it eats anything and its mouth becomes soiled with it, it does not clean its mouth as against the cat that licks its mouth clean.

THE WISDOM IN CLEANING A VESSEL SEVEN TIMES WHEN A DOG PUTS ITS MOUTH INTO IT OR DRINKS WATER FROM IT:

قال رسول الله صلى الله عليه وسلم اذا ولع الكلب في الإناء
فاغسلوه سبع مرات وعفروه الثامنة بالتراب

“When a dog licks the vessel, wash it seven times and scarp it with earth the eighth time.”

The saliva of a dog is very poisonous and leaves its effect very strongly and equally on a vessel and any other thing. If anyone eats the left over of a dog, or eats or drinks in the vessel that a dog has licked then he will surely get the beastly traits and bad manners of a dog. Therefore, the Holy Prophet ﷺ has directed that the vessel from which a dog has eaten or drunk should be thoroughly washed. The figure of seven is used to imply many times. The washing upto seven times also recalls that the Prophet had known that trace of filth are washed away through the washing with *noor nabawi* (light of

1. But sometimes a great weight like the mountain uhad.

prophethood). The eighth washing with earth removes traces of poison that may have crept into crevices through salt particles in earth.

THE WISDOM IN FIXING THE TIMES FOR WORSHIP:

1. It is known to man that changes in time and conditions reflect on the body. In the same way changes in time also bring in him spiritual changes. Just as the effect of changes in time is seen on his body so too there is effect on his spiritual side.

Some rounds of changes in time and conditions are a daily feature; these are the time of the five prayers. Some rounds are seen weekly; these are Friday prayers. Yet other rounds of changes are annual as the month of Ramadan and the two Eids.

2. The deeds of people are presented before Allah on Mondays and Thursdays. This is revealed in the Ahadith of Holy Prophet.

صلی اللہ علیہ وسلم The Qur'an was revealed in the month of Ramadan. These things signify excellence of certain moments and human states.

3. Just as we use at appointed times, the medicines and diet created by Allah as a precautionary measures to preserve the body, so too some commands of Allah are followed to appointed times to protect the spiritual life.

4. It is necessary to fix the time of prayer. In this way, the people are conscious of the time and they are all gathered on one point. It does not happen that each follows his whims. It happens that each man presents his own opinion even if he is at a disadvantage in so doing if an affair is not determined before hand.
5. If time would not determined then everyone would suffice himself of minimum prayer and fasting: That would be of no use and disadvantagous. With the determination of time, it is possible to take to task one who does not observe the times but finds excuses to neglect them.
6. It is the expediency of the wisdom of Allah that He commanded man to observe prayer at a limited period of time and to be punctual about the observance. In this way, his waiting for the prayer to be offered, to be prepared for it, and after having offered it to have its light and colour remain over him – all this would be like his being in the act of prayer continuously. In time of thoughtlessness, let him be occupied in the remembrance of Allah and let his heart become attached to obedience to Him. In this affair the Muslim is like the horse tied down from the front and back; he jumps once or twice and then submits himself and is not allow negligence from observing prayer and darkness of sin that sets in his heart.
7. The determination of the five times prayer signifies the punctuality and strict observance of the important affairs at the right time:

لَا تُؤْخِرْ عَمَلَ الْيَوْمِ لَغَدَةٍ

“Do not postpone today's task to tomorrow.”

WHY IS THE TIME OF THE FIVE TIMES PRAYERS DETERMINED:

In order to understand the reality and philosophy of times of five prayers, Allah has described the peculiarity of these five times. Thus he has said:

فَسُبْحَانَ اللَّهِ حِينَ تُشَرِّقُونَ وَحِينَ تُصْبِحُونَ رَبُّ الْحَمْدِ
فِي السَّمَاوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظَهِّرُونَ

“So glorified be Allah when you enter the evening and when you enter the morning. And His is all praise in the heavens and the earth and (glorify Him) in the afternoon, and when you enter in the declining of the sun.” (Ar-Rum, 30:17-18)

The text of the Qur'an makes it very clear that great changes take place at these times on the earth offering an opportunity to refresh glorification and praise of Allah. These changes have an influence on man's soul as well as on his body. In short, what are five prayers? They are the replica of your different conditions. The necessary phases of your life are five changes that come on you as a natural condition. They are discussed here.

THE REASON FOR ZUHR PRAYER:

1. The first time you are informed that you will face a calamity—say, a warrant on your name from the courts—it is the first thing that interfered with your peace and happiness. This state resembles the time of *zawal* (declining of the sun; hence an approach to the end) because it points to the decline of your happiness. The Zuhr prayer is determined against this

time and its time commences with the decline of the sun. It implies remembrance of the One who has in His power and turning to Him. The messenger of Allah said about the hour of *zawal* that at this time the doors of the heavens are opened. "Therefore, I prefer that a deed of mine ascend towards heaven at this time." Besides, it is the demand of this changing phase that one turn one's attention towards Allah. The effects of this change that are observed on a man's body are described in the books of medicine. For instance, it is found in *Musrah al Qaloob sharah qanunchah* :

نوم بعد زوال کے مسمی است بے حیلولہ لکونہ حائل

ین النائم والصلوة حدث نیان است۔

"The sleep in the afternoon that is known as *haylulah* grows the sickness of forgetfulness. It is so called because it impedes the sleeping man from prayer."

Hence, it is wise to be occupied in obedience rather than sleep to protect oneself from this alteration of phase.

WISDOM IN OFFERING THE ZUHR ONCE THE HEAT HAS COOLED DOWN :

The Holy Prophet ﷺ has said:

اذا اشتدوا الحر فابردوا بالظهر فان شدة الحر من فيح جهنم

"When the heat is severe, postpone the zuhr prayer till it is cooler, for the violent heat comes from the bubbling over of hell."

This shows that Allah does manifest to us in this world the conditions of Hell and paradise in a reasonable manner.

THE REASON FOR THE ASR PRAYER:

(2) The next change come over when you are drawn nearer to trus and tribulation. For example, you receive a warrant and is arrested and brought before the ruler; you are much frightened and restless. This state of affairs resembles the sun whose light has faded and one can look at it directly. The time of sunset is very near. One must realize from it that no matter how perfect one may be, decline is imminent. Keeping this spiritual condition in view, the Asr prayer is fixed for this time so that one may pay attention to the Owner of this time of decline and seek His Mercy. Besides, it is such a time that there is no way to make up for negligence at this hour. Negligence at this hour causes a very bad effect on one's physique. Muhammad Arzani Hakim has said, "Sleep at the time of Asr gives rise to many diseases and sometimes he is ruined who sleeps at this hour."¹ So, the demand of this time is that instead of sleeping one may busy oneself in worship.

THE REASON FOR THE MAGHRIB PRAYER:

(3) The third change comes over when all hopes for release from the calamity vanish. For example, you are given a charge sheeted and witnesses testify against you and you are completely preplexed and much worried; you

¹ Arabic word is عَصْرٌ

consider yourself as a prisoner. It is similar to the time when the sun sets and all the hopes for the daylight are given up. Against this background the *Maghrib* prayer is fixed so that it may compensate the high hopes one entertains.

THE REASON FOR THE ISHA PRAYER:

(4) The fourth change is when you are surrounded by calamity. Continuing from the example above, the witnesses have deposed against you, the verdict is read out and you are sentenced and handed over to a constable. This condition resembles night fall and total darkness. In these spiritual circumstances the '*Isha*' prayer is observed so that you preserve yourself from the calamity. Night and darkness symbolizes the difficulties and problems and day and light represent comfort and salvation. An Arab poet has described this natural symbolization in this way:

دُجَاهَ بِدَاوِجَهُ الصَّبَاحِ وَنُورَهُ
اِمْ تَرَى اَنَّ اللَّلَيْلَ مَاتَرَاكِتَ

فَلَا تَصْحِينَ الْيَاسَ اَنْ كُنْتَ عَالَىٰ
لَبِيَّا فَانَ الدَّهْرُ شَتَّىٰ اَمْوَارَهُ

Do you see that after the dark night spreads it heralds the morning light. Thus, if you are wise, do not give up hope for time passes through different phases.

THE REASON FOR THE FAJR PRAYER:

After you have spent a lot of time in this darkness, the Mercy of Allah finally showers itself on you. It relieves from the darkness following which it is dawn and the same light manifests itself with the day. In this condition of light, the *Fajr* prayer is observed.

Allah has appointed five prayers for you in relation to the five changes over you. You can fathom thereby that

these five time prayers are particularly for your own benefit. Thus, if you wish to preserve yourself from these calamities, do not neglect the five prayers, they are the check over the five changes within you and in your spiritual life and a relief from the impeding calamities. You do not know what the new day will bring for you. Before it gets further, turn to your Lord so that it may be a day of good and blessings for you. It is an hour when negligence on the part of man will cause him tremendous spiritual loss and sleep at these hours harms the body very much. The author of *Mufrah al Qaloob* writes:

"The sleep at dawn (known in Arabic as Bahaylulah) harms the sleeping person very much. Especially if the stomach is empty it will cause much harm."

THE SECRET BEHIND FIXING THE TIMES OF COMMENCEMENT & END OF PRAYER:

If people were asked to offer their prayer at a particular time, not before that and not after that but at a specified time just long enough to finish the prayer then that would have much inconvenience. To help them the duration has been extended somewhat. The times of prayer are fixed within a range, the commencement and the final time: these are the limits.

WISDOM BEHIND PUNCTUALITY:

The sense of punctuality prompts a man to discharge his obligation at the appointed time and he is restless until he has done his duty. His spiritual sense gets

him to do it whether he likes it or not. A pious Muslim, just as he hears the call for prayer (*azan*), prepares himself immediately for his prayers. One who is regular at prayers is like one who is perpetually occupied in prayers. After he offers one prayer he is worried about the next one.

AZAN

WISDOM BEHIND AZAN:

The congregational prayer is a necessary affair. It is difficult for people to gather at one place at an appointed time without being reminded. It is also the demand of wisdom that the *azan* may not only be a reminder and a call but it may also be one of the signs of Islam. The words may be called out for the people, and symbols may be a means of respect for the religion. People's answer to the call may show that they have submitted to the religion of Allah. Thus, it is made up of mentioning of Allah, the testimonials and the call to prayer with the words حی على الصلوة which is the purpose of the *azan*.

WHY PLACE THE FINGERS IN THE EARS WHEN CALLING OUT THE AZAN:

Ibn Majah has related this Hadith:

ان رسول الله صلی اللہ علیہ وسلم امر بلالا انه يجعل اصبعيه

ف اذنیه قال انه ارفع بصورتك

The messenger of Allah ﷺ directed Bilal that he should place his two fingers in his two ears when calling out the *azan*. He said that doing this would make his voice louder.

THE WISDOM IN CALLING OUT AZAN IN NEW BORN BABY'S EAR:

The *azan* is called out in the new born's ear as a first thing because whatever he hears first casts a lasting impression on his mind and forms a part of his nature. Therefore, the Prophet ﷺ commanded that the first sound called out in a new born's ear should be the confirmation of *Tawheed* (Unity of Allah) and Messengership (of Muhammad ﷺ). The voice at the time of birth casts a lasting impression.

PECULIARITY OF AS-SALAH (PRAYER):

THE REASON THE KA'BAH IS FACED IN THE PRAYER:

1. For ages together, it has been the custom among peoples that when they eulogize the king or a ruler when they stand before him. Then they praise him and glorify him. The same thing in prayer is a mode of worship. The spirit of worship is humility and concentration and it cannot be achieved without peace and shunning other thoughts. Further, unless a worshipper pays attention a specified aim he cannot get peace. That is why a specific direction is faced in prayer.
2. The apparent and the visible sides has a relation with the hidden and unseen. It is such that if one adopts single mindedness in his open life, his inner self is also on a single path. This is why it is necessary to face the *Qiblah* in prayer.
3. It is necessary that there should be a single direction, *Qiblah*, for everyone so that they are all visibly on unanimity. Then, when they are all united or receiving the invisible blessings of worship, it will grow in their hearts tremendous glow. It may be compared to lightening several candles in a house, which together create a great illumination. This is why Friday prayers and the congregational prayers bring together people of one locality. And in Eids and on Fridays people of one town are together and during *Hajj* people of different countries of the world assemble at one place. It the source of emanating light of worship

prominently. Beside, it is not possible to assemble all the people of the world at one place so the direction of that place is substituted for it and prayers are offered in that direction.

4. It is very clear and obvious to an intelligent person that of the several modes of worship in vogue in the world, the Messenger determined for his *Ummah*, his method of worship and brought them all on one direction towards which they turned in worship. The house of Allah at *Makkah* was erected by the great proponent of Unity of Allah, and then a Prophet from his descendants continued that mission in later days. When Muslims stand in prayer and turn towards the Ka'bah these facts pass before their eyes. The efforts of Prophet in propagating Islam are recalled!
5. It is obvious if anyone goes to a place, he has the occupier in mind. Whatever etiquettes he follows there are for the owner of the place. It is like anyone bowing down before a throne in salute, the throne is not the object of respect but the king or prince who sits on the throne. Thus by the house of Allah, the house is not the aim but the owner of it, Allah.

THE SECRET IN KEEPING THE PLACE AND THE CLOTHES CLEAN FOR PRAYER:

1. In the presence of kings, the subjects are mindful too of cleanliness, purity of place and clothes. To get admittance to their presence, the subjects take care of the place and their own garments, which must be cleaned and tidy. So, just as our worldly masters prefer clean clothes and tidy place, the Creator of all, the Ruler of the rulers, the King of all kings likes purity, cleanliness of dress and place

and purity and sincerity of heart. He is Pure and loves the pure. He hates every kind of ugliness and dirt and detests these things. The kings too enjoy their royalty through His blessings and mercy so they too value purity and cleanliness through His teachings and it is according to the true instinct. Allah is Pure and this is His attribute, so He loves purity and cleanliness to the highest extent. Thus it is imperative that a worshipper while he prays have the place pure and his garments pure. These are necessary conditions of prayer. This is why He has said:

رَبِّكَ فَطَهُرْ - رَالْجَزْ فَانْجَزْ

And your garments do purify, and defilement does shun.

(al-Muddaththir 74:4-5).

2. Impurity and uncleanness go with the devil. Therefore, in standing before Allah, we must dissociate with everything that is devilish otherwise there will be lack of concentration.

THE SECRET IN FIXING THE MOVEMENTS IN PRAYER AND IN THE CONDITIONS:

If worship was not prescribed according to precise forms and conditions, then everyone would adopt an unintelligent mode withouts uniformity. The commands of Allah are observed properly only when they have a prescribed time factor, essentials or parts or a set of conditions. The worshipper must be humble at heart for Allah, focus his attention to Allah in respect and owe for Him ; these are unseen things. He must also display something outwardly to discipline himself. The Messenger of Allah has disciplined it into two things: to say *Allahu Akber* (Allah is the Greatest) by the tongue because it is natural to a man when anything is set in his heart his tongue and all his organs act in accordance with it. The Messenger of Allah ﷺ has said:

ان في جسد ابن آدم مضغة اذا صلحت صلح الجسد كله

“There is a piece of flesh in the body of man.
When that is sound, entire body is sound.”

Thus, the tongue and other parts of the body reflects the condition of the heart in their actions. The condition of the heart is disciplined in this way. This is why the obvious and visible essentials and conditions are molded in accordance with the invisible movements, conditions, and rules.

REALITY OF PRAYER:

1. When anyone beseeches his Lord to relieve him of an affliction or bless him with a favour then it is proper

that he adopts an approach of respect towards Him and use words of respect. This will display his pleading attitude. The prayer of *Istisqa* (for rain) is *masnun* for this very reason that it displays a very beseeching attitude. There are really three basic matters in prayer (1) To show humility of heart in the face of Allah's Majesty and Glory. (2) To express the greatness of Allah one's own humbleness and tongue. And (3) Keeping in view the submissiveness, one must display full respect with one's limbs.

A poet has said:

أفادتكم النعماء من ثلاثة يدى ولسان والضمير الخجا

"Your blessings have made a surrender to You three things –my hand, tongue and the hidden heart."

The respectful approach also includes standing before Allah and make supplications to Him. More appropriate than standing before Him is to relinquish oneself into submission. It is universally known that holding the neck high is a sign of arrogance while bowing down and lowering the head are the signs of submissiveness. Allah has said:

فَظَلَّتْ أَعْنَاقُهُمْ لَهَا خَاضِعِينَ

...to which their necks would remain bowed in humility.

(As-Su'ara, 26:4)

Even more appropriate is to rub one's head on the ground, the head being the chief of all the limbs of a man's body. It is the focus of the senses of a man. These are three manners of showing respect and are known to all men. Their kings and governors are shown respect in one

of these manners. The best mode is the one in which all the three manners are combined together, progressing from the minor way of showing respect to the major so that there may be a gradual deepening in humility. This is more beneficial than the straightway higher manner of humility or than a turn from the higher manner to a lower manner. Ritual manner has this excellent mode, the attitudes of nearness are found in its sequence.

WHY FOLD THE HANDS BELOW THE NAVAL OR ABOVE IT OR ON THE CHEST:

Folding the hands below the navel is to seek chastity and to cover that part of the body which is known as *sitr*. To fold them on the navel is to symbolize the lawful food and drink and to fold them on the chest is to be steadfast on the truth and to pray for opening up of the heart.

THE REASON SPACE SHOULD NOT BE LEFT BETWEEN WORSHIPPERS IN CONGREGATIONAL PRAYERS:

Shah Waliullah رض, has said that experience shows that sitting close together in groups and remembering Allah helps concentrate deeply. It produces savour in the exercise and banishes all risk. If sitting close together is neglected, these benefits are lost and all the devils are able to interfere to the extent the benefits are lost.

WISDOM IN STANDING RESPECTFULLY IN PRAYER:

All the limbs are gathered together—contracted—in prayer in submission of one's soul respectfully before

Allah. It is like the condition of the subjects when they stand awe-stricken before the kings. The feet are drawn closer, the standing is respectful and the eyes are lowered and not allowed to wander about. It is expected of those who believe in Allah that they stand respectfully and it comes naturally to them. It is the polite to bow down in obedience, and it is a perfect sign of devotion to prostrate.

THE SECRET IN RAISING BOTH HANDS IN THE TAKBIR TAHRIMAH (FIRST TAKBIR):

The raising of the hands to the ears symbolizes the worshipper's confirmation that he owns nothing. "Everything belongs to You, O Allah! You alone are the owner of everything. I am empty-handed, needy and one aspirant to Your favours. I stand before You as such." It also signifies that the worshipper concedes that he has no strength or power while Allah has all strength and power and he beseeches Allah to help him in this pious effort. Ibn Arabi has said:

فيرفع يديه الى الله معتزفاً ان الاقتداء لك لا لـ

ـ ران يدىـ حالـة من الـاقتـدار

"He should raise both his hands before Allah conceding that power and might belong to Him and he himself has no power and strength."

Thus, when a worshipper says *Allahu Akbar* and raises two hands in submission, he absolves himself of all save Allah and present himself before Him.

WHY SHOULD A WOMAN NOT RAISE HER HANDS ABOVE HER SHOULDERS:

In a woman's raising her hands above her shoulders only is an indication that her rank is lower than

man's. It is also in conformity worth the veil that she is required to observe.

WHY STAND RESPECTFULLY IN PRAYER:

Standing respectfully in prayer is to signify a petitioning attitude by a helpless, desperate and humble worshipper. Prayer is a divinely symbol. It represents wholehearted worship and resembles an appealing posture before the King of kings. He is praised before the supplication is made to him in the words (امدنا) (Guide us!). Such postures are gone through in prayer as one adopts when making a petition to the kings. The limbs are contracted and thoughts are not allowed to divert one's attention. The whole body stands respectfully. This mode of standing is suitable according to the natural expectations too.

WHY IS IT DISALLOWED TO LOOK HERE AND THERE AND TO TALK TO ANYBODY IN PRAYER:

The Messenger of Allah ﷺ has said:

لَا يَرَى اللَّهُ عَالِيٌّ مُقْبَلًا عَلَى الْعَبْدِ وَهُوَ فِي صَلَوةٍ حَالَ يَنْتَهِ

فَإِذَا تَنْتَهَ أَعْرَضَ عَنْهُ

"Allah continues to turn favourably towards the slave while he is engaged in prayer as long as he does not look this and that side. But, if he does so, Allah turns away from him."

It means that Allah removes His merciful gaze from the slave if he diverts his attention. As long as a

slave is devoted to Allah attentively, the door of forgiveness is opened for him by Allah. The moment the slave is inattentive he not only deprives himself of this blessing but he makes himself liable to Allah's punishment. When a man is in the court of a worldly king, he does not look here and there and talk to anyone else or do anything unreasonable. How can then he expect to be forgiven these acts in the court of the King of kings? The holy Prophet ﷺ has said:

إذا قام أحدكم إلى الصلاة فلا يمسح الخصي فإن الرحمة تواجهه.

"When one of you gets up to pray he must not remove pebbles, for Mercy is facing him."

A similar connotation is derived from another Hadith:

إن هذه الصلاة لا يصح فيها شيء من كلام الناس

أيضاً هي التسبيح والتكبير وقراءة القرآن

"Nothing is correct in conversation during prayer. Prayer is *tasbih* (glorification), *takbir* (saying that Allah is Great) and recitation of the Qur'an."

WHY IS *THANA* IS RECITED IN THE PRAYER:

1. It is like the salutation of the court.
2. It is instinctive to man that when he approaches a great and glorious ruler to make a petition for his needs, he begins with the praise of that ruler. He recounts his majesty and glory concedes his own baseness and pitiable condition. Then he presents his petition. We are taught the same approach in prayer so that man may recognize the Greatness of Allah and his own helplessness and he may realize that he is standing before the Almighty.

THE SECRET IN RECITING THE *TA'AWOOZ*:

The *Ta'awooz* is recited in prayer after the *ithnayn* because Allah has said:

فَإِذَا قَرأتُ الْقُرْآنَ فَاسْتَعِدْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

So when you recite the Qur'an, seek refuge in Allah from the accused Satan. (an-Nahl, 16:98)

Because the surah Al-Fatihah is a part of the Qur'an, it is necessary to recite the *ta'awooz* before it.

WHY *TASMIYAH* BEFORE *AL-FATIHAH*:

The secret in reciting the *tasmiyah* before *Al-Fatihah* lies in the fact that Allah has placed blessings in it for His slaves who may get these blessings through it before they recite the Qur'an.

THE SECRET IN RECITING *AL-FATIHAH*:

It is necessary to recite *Al-Fatihah* in the Qur'an because it is a comprehensive supplication. Allah has revealed it to teach His slaves that they should praise and glorify Him in that manner. They should seek His help in that way and confirm that they worship Him alone. They should seek the path that is perfectly right and seek to be saved from the path of those on whom has been his wrath and who have gone astray. The best supplication is that which is comprehensive. Surah *Al-Fatihah* begins with the praise of Allah and recalls His attributes as

Nourisher and Sustainer of all His creation, His mercy on all of them generally and specially and His Sovereignty and Power to punish and reward. After that His guidance is sought.

THE SECRET IN RECITING ANOTHER SURAH WITH *SURAH AL-FATIHAH*:

The *Surah Al-Fatihah* is a petition and another surah is the answer to that petition being the secret to success of mankind. The petition اهدا الصراط المستقيم {Guide us to the straight path} is followed by the recital of the next surah which says :

ذلِكَ الْكِتَابُ لَا رَبَّ لَهُ مُنْدَى لِلْمُتَّقِينَ

This is the book (of Allah), there is no doubt, guidance for the God-fearing... (*al-Baqarah*, 2:2)

This tells us that the petition is answered and the petitioner's hopes are fulfilled. It is now his responsibility to be grateful for this favour and to be respectful. The wisdom is explicit in the bowing and prostration postures which are gone through when favours are received. The worshipper's petition to Allah to guide him may be considered as a patient's plea to the doctor for medicine. His disease is unworthy deeds and beliefs and he seeks release from that. So, Allah tells him, "Take the words of my Qur'an as medicine for your disease. Recite something from it. This medicine is enough for such common maladies as moral depravity, idolatry, ostentatious behaviour, pride, jealousy and malice.

In the recitation of the Qur'an you will find your medicine." That is why the worshipper recites something from the Qur'an apart from *Al-Fatihah*. *Al-Fatihah* is like

the patient describing the condition to the doctor and the other *surah* is like the medicine prescribed by the doctor to the patient who accepts it gratefully.

THE REALITY IN BOWING AND PROSTRATION:

1. If we look at it carefully, *Ruku* and *Sajdah* (bowing and prostration) are the two conditions that the slave of Allah must adopt on receiving the glad tidings of granting of his prayer as we have seen earlier.
2. When the message of the King of kings, the Qur'an is recited then it is imperative that the worshipper should bow and prostrate in compliance. When the subjects receive an order from the ruler and it is read over to them then they display their willingness to obey. Thus, the *ruku* and *sujud* are the expressions of obedience to Allah's commands that are read over to them.
3. Once a person realizes the Majesty of Allah and sees his own nothingness in relation to that, the state of thought that should pass over him physically is reflected in bowing. This is known in Islamic terminology as *ruku*. Then the realization of His unlimited exalted station and one's own low station creates in the heart a condition that is reflected in lowering the head and the face on the ground –the two organs being the chief limbs of one's own body. The nose is rubbed on the dust of His House. The Islamic terminology for this is *sajdah*.
4. The worshipper has to stand in the presence of Allah in prayer. The standing posture is part of the manners of the slave and it is the first posture of the prayer. *Ruku* is the second posture showing that the slave is

prepared to bow down his neck in obedience to the command of Allah. *Sajdah* is the third posture and it displays perfect manners and perfect humility, which is the purpose of worship. These postures serve as a reminder and the inner forms are realized through them.

THE REASON FOR TWO PROSTRATION IN PRAYER:

The first prostration reminds oneself that he was born of that very dust. The second prostration reminds him that he will return to that very dust.

THE WISDOM IN RECITING SURAH AL-FATIHAH IN EVERY RAKA'AH OF PRAYER:

It is the peculiarity of man that he does not accept advice of an admonisher on the first admonition. In the same way the rust on his heart does not clear on the first remembrance of Allah. Even in everyday life when anything is rusted, it will not speak on the first application of the burnisher. In the same way the *surah Al-Fatihah* is a burnisher for many diseases –very serious one's too –and that is why it is recited many times in a single prayer.

THE WISDOM IN ASSEMBLAGE IN FIVE DAILY PRAYERS, FRIDAY, EIDS AND HAJJ:

The gathering together of the people of a locality every day five times and then standing shoulder to shoulder; feet next to each other before One Real Divinity is a great sign of national unity. Then, every seventh day on Friday, people of small townships and settlements assemble in a big Jami' Masjid, neat and tidy. A religious

scholar delivers the sermon after praising Allah. Again, on Eid day, twice every year, people from flung areas assemble in a large ground and display to the world the light of Islam as a large congregation of the great guide. Once in a lifetime, scattered people of different countries collect together in the land where the light of unity shone for the first time. They sing the praises of the Lord of the lords, Deity of everything. In this way different groups look at the *BaytAllah* every year and refresh their faith with renewed determination. It is highly ignorant to suppose that this thing can be achieved on seeing such places of remembrance and symbols and to accuse the believers in the unity of Allah —that Muslims are —of worshipping creatures of Allah. Anyone who accuses them in this manner must realize that if the Qur'an had allowed it then what better place to indulge in idol worship could be had than the grave of the great guide, Muhammad Mustafa. ﷺ Allah did not allow his grave to be located at *Makkah* so that the *Ka'bah* may free of every kind of imagination and fantasy leading people to attribute to him supernatural qualities.

WHY IS *QAWMAH* NECESSARY IN PRAYER:

In going down to prostrate a worshipper has to bow down and this bowing is not the same as the bowing posture (*Ruku*) but it is a mean to go down to *sajdah* (prostration). This is the third posture different from *ruku* and *sajdah* so that *ruku* and *sajdah*, and *sajdah* and *ruku* may be distinguished as separate modes of worship. The intention for each of them may be made separately. The third posture is *qawmah* (standing momentarily).

At these hours they have less thought on mind and are not much worried either. Therefore the recital at these hours is more effective on the hearts which are not bunkered with thoughts and worries. The ears are more receptive because they do not have to hear other things. Anything spoken at night is passed on directly to the heart. By the ears; it is then well received and effective. This effect is confirmed by the Qur'an too:

إِنَّ نَاجِيَةَ اللَّيلِ هِيَ أَشَدُّ وَطْأَةً وَأَقْوَمُ قِيَادًا

“Surely the rising by the night (for worship) is the most potent (way) of subduing the self and making the speech most upright. (al-Muzammil, 73:6).

It is also confirmed by the experience that a sweet voice, the singing of the birds and the beat of drums is well received by the hearts in the night than during day time. Thus, an audible recital is adopted at hours when it is more effective.

In the same way, an inaudible recital of the Qur'an at the hour of *Zuhr* and *Asr* is not without reason. There is a lot of noise in the markets and at the homes during daytime. Hearts are occupied in many tasks and there is commotion everywhere so that it is difficult to pay attention to anything well. That is why the recital at these hours is silent or inaudible. It is this very thing that Allah has referred in the Qur'an when he says:

إِنَّ لَكُمْ فِي النَّهَارِ سَبَحًا طَوِيلًا

Surely there is for you by day a prolonged occupation.

(al-Muzammil, 73:7)

One cannot concentrate well during this time but at night the heart is synchronized with the tongue and the

tongue with the ear. This is why it is *Sunnah* to recite a longer passage of Qur'an in the *Fajr* prayer compared to recital in other prayers. The Holy Prophet ﷺ used to recite from sixty to a hundred verses in the *Fajr* prayers. Sayyidina Abu Bakr ؓ, recited the *surah al-Baqarah* in the *Fajr* prayers. Sayyidina Umar bin al-Khattab recited *surah an-Naml*, Hud, Al-Isra or Yunus. The heart is restful after waking up from sleep and it is wise that the first words conveyed to the heart through the Words of Allah in which there is good and blessings for man. At this hour those words cast a deep impression on the heart without any interruption and make a home there.

WHY AUDIBLE RECITAL ON FRIDAY AND EID PRAYERS:

When a day time prayer is also a means of propagation of Islam, teaching sermonizing and exhorting then the recital in such prayer is audible. Examples are Friday, two Eids and *Istisqa* (prayer for rain). According to some scholars an audible recital is resorted to even in the *Kusuf* prayer (*Kusuf* is solar eclipse; *Kusuf* is lunar eclipse). To resort to an audible recital at these hours is helpful in collecting the people together. It is also an opportunity to deliver sermon to the people and an audible recital is most suitable on these occasions. There is a large gathering of people at these times and these people will not have such an opportunity again very soon. The propagation of Islam and teaching is among the great aims of the Messengership. Allamah Ibn Qayyim says about it:

إذا عارض في ذلك معارض ارجح منه كالجامع العظام في العيددين

والجامعة والاستقاء والكسوف بان الجهر حيث ذ احسن وابلغ في

تحليل المقصد وانفع للجمع فيه من قراءة كلام الله عليهم وتبليغه
في الجامع العظام ما هو من اعظم مقاصد الرسالة.

In short, it is decreed that the recital at such opportunities must be audible so that people may ponder over the Qur'an. They may know the greatness of the Qur'an, too.

WHY IS THE SERMON DELIVERED ON FRIDAY & EIDS ETC.

A sermon is also delivered on Friday, the two ids and at time of prayers of *Kusuf* and *Istisqa*. Thus those people who do not know may learn. They may be told about Islam and exhorted to obey its teachings, and they may become aware, and learned. Those who are already aware and learned but lack practice may be warned.

WHY IS TASHAHHUD RECITED AFTER EVERY TWO RAKAAT:

In its original form, prayer consisted of two *raka'at* (units) only. The other units are to supplement them. Therefore, *tashahhud* is recited after every two *raka'at*. In this way, the original is distinguished from the branch and because of that the first two *raka'at* have a *surah*, recited with *surah Al-Fatihah*, as a *wajib* obligatory act). No *surah*, is recited besides *Al-Fatihah* in the last two.

THE SECRET IN JALSAH:

The two prostrations can only be distinguished if there is a third posture separating them. Therefore, the posture of *jalsah* (sitting down for a while) is appointed between them. Unless executed calmly, both *qawmah* and *jalsah* would be like fooling around; therefore, it is required that the worshipper should go through them calmly and composedly.

THE WISDOM IN CALLING OUT THE TAKBIR WHILE BOWING DOWN AND PROSTRATING:

1. The secret in calling out the *takbir* everytime the worshipper bows down or gets up—from the posture to posture—is that the soul remembers the Majesty and the Greatness of Allah. Its attention is drawn to its own base nature and indigence.
2. The other wisdom is that the worshipper in a congregation hear the *takbir* called out and know that the Imam is moving from one posture to another.

THE REASON FOR SILENT RECITAL IN ZUHR AND ASR BUT AUDIBLE RECITAL IN FAJR, MAGHRIB AND ISHA PRAYERS:

There is much wisdom in prayer at the times of Zuhr and 'Asr, and an audible recital in the Fajr, Maghrib and Isha prayers. At the hours of Fajr, Maghrib and Isha people are normally unoccupied, not given to speaking and not moving about much. They are quiet and resting.

WHY ARE SALUTATIONS OFFERED IN PRAYER:

As the worshipper finishes compliance with the commands of Allah, he is given permission to sit before him. He is asked what gift he has brought before Allah. He sits on his left foot folded towards the right and the right erect over its toes and says: "O Allah, only You are worthy of salutations, prayers and every good thing, the heartfelt devotions and bodily worship, as well as monetary efforts. So, all my possessions and body, are before You to obey You."

THE SECRET IN CONVEYING SALUTATION ON THE PROPHET IN TASHAHHUD:

During prayer, salutations are sent, too, to the Prophet ﷺ. In this way, the worshipper remembers him, too, in his heart and confirms his Messengership valuing the blessings of Islam and the Prophet's ﷺ preachings. In gratitude, salutations are sent to him:

مَنْ لَا يُشْكِرُ النَّاسَ لَمْ يُشْكِرْ اللَّهَ

"He who is not grateful to men, how can he be grateful to Allah."

In conveying salutations, some of the rights of the Prophet ﷺ will be given.

THE WISDOM IN CONVEYING SALUTATIONS ON THE GENERAL BODY OF MUSLIMS & THE RIGHTEOUS:

In prayer, salutation is conveyed on a larger body:

السلام علينا وعلى عباد الله الصالحين

“Peace be in us and on the righteous slaves of Allah.”

The Holy prophet has said, “When these words are on the lips of a worshipper then the salutation is conveyed to every pious worshipper whether he is in the heavens or on earth.”

The scope of the salutation over a large body fulfills the right of compassion over the creatures.

WISDOM IN INDICATING WITH THE INDEX FINGER:

Shah Waliullah has said that the secret lies in raising the index finger to indicate the unity of Allah. This synchronizes words with deeds and the meaning of Oneness of Allah is shown before the eye.

THE WISDOM IN SHUNNING UNDESIRABLE POSTURES IN PRAYER:

The movements in prayers correspond to distinguished postures and sound habits which are preferred by intelligent men. However, it is not allowed to imitate postures that imitate animals and unintelligent

beings, for instance, pecking like a hen, sitting like a dog, lying down like a fox, sitting like a camel, spreading hands on the ground like beasts. Such styles, as smack of arrogant people or of those who are punished must be avoided too; for instance, to stand up with hands on the back.

WHY INVOCATE BLESSINGS & MAKE SUPPLICATION AFTE TASHAHHUD:

The Prophet ﷺ has said that the worshipper must take a supplication of his choice after the tashahhud because that is the time to finish prayer. When he is offering prayer, the mercy of Allah encompasses him and a supplication in that condition is answered. The etiquettes of making the supplication include (1) to praise and glorify Allah (2) to invoke blessings on the Holy Prophet ﷺ so that the supplication is granted (3) to supplicate Allah for oneself, one's parents and seeks His forgiveness, guidance etc. Then the worshipper may end his prayer –by turning his face to the right and left saying: ﴿اللَّمَّا عَلَيْكُم رَّحْمَةٌ مِّنْهُ﴾ “Peace be on you and the mercy of Allah.”

THE REASON PRAYER ENDS WITH SALUTATION:

In offering salutation to the right and left is an indication by the worshipper that during that time he was engaged in prayer he had gone outside this world; he had abandoned all but Allah and had gone to His presence. Since he has come back, he follows normal custom and salutes everyone as an incoming man does.

جان خر رفت و بدن اندر قیام

وقت رجعت زال سبب گوید سلام

THE REASON SUNNAH PRAYERS ARE OFFERED BEFORE AND AFTER THE FARD:

The truth is that worldly occupations hinder people from remembering Allah. Therefore, it is necessary to use something before the *fard* to remove the negligence. In that way, one will begin the *fard* while he is free from all worldly occupations and his heart is at ease. This is the wisdom behind the *Sunnah* before the *fard*. Sometimes, a man goes through his prayers in such a way that he does not pay attention to the etiquettes so does not reap full benefit of the prayers. Hence, it is necessary that even after the *fard* some prayers must be offered to seize the purpose and make up for the deficiency in *fard*. The *Sunnah* is helpful in this regard.

THE SECRET BEHIND NOT RECITING SURAH BESIDES AL-FATIHAH IN THE LAST TWO RAKA'AT OF FOUR RAKAAT PRAYERS:

In fact, originally prayers were made up of two *rak'at* only. Then, Allah ordained that two *raka'at* be added to the *fard* of *Zuhr*, *Asr* and *Isha* and one to the *fard* of *Maghrib* to maintain its odd figure. It is normal practice that when something is added to an original, the addition is similar to, yet distinguished from the original in some way and slightly inferior. Thus if, in a four *raka'at* prayer, it was required that another *surah* be recited after *surah Al-Fatiyah* in the final two *raka'at* too then these would have been at par with the first two. But the two units were added to make up any shortcoming in the original first two.

WHY ARE ROWS STRAIGHTENED & CONGREGATIONAL PRAYERS OFFERED:

The aim of the congregation and the extra reward in joining it is to grow a sense of unity in the people. The

stress is too much on forging unity that the feet should be kept so closer together in a straight line. They may appear like one man so that the behavior of one man influences the other and there exists no distinction of self and selfishness.

THE REALITY OF SALUTATION IN PRAYER:

It is the right of Allah alone that He should be worshipped. No one should be associated with Him in worship. Allah is independent that anyone should be associated with Him. This is the essence of (الصلوات) All salutations belong to Allah. The next words are:

السلام عليك أيها النبي ورحمة الله وبركاته

"Peace be on you, O Prophet, and the mercy of Allah and His favours! It is a fact that love grows in the heart for one's benefactor and teacher. It is obvious that the Messenger of Allah ﷺ has shown us many favours and through them we have known Allah, believed in Him and learnt His commands and what He has prohibited, and how to please Him. It is through His favours that we learnt the best ways of worship, the azan and the prayers. We have learnt from Him to progress to the highest spiritual levels. It is His favours that taught us the deep meaning of ﴿لَا إِلَهَ إِلَّا هُوَ﴾ {There is no God except Allah}. His favours have brought Godliness in our lives. In short, there are countless favours of the Prophet ﷺ on us and we are so much obliged that it was possible that we could have made the same mistake that other people have made in regarding their Prophets as gods or associates of God. Instead of using the favours of their prophets as a means to Godliness and recognizing God

they took their Prophets as deities. Those who told them of the unity of Allah were themselves taken as partners of Allah. They forgot their teachings that were pure and true and instead, worshiped these innocent teachers. However, Allah has mercy on this *Ummah* and favoured them so that the phrase ﷺ (Muhammad is His slave and Messenger) was appended to ﷺ forever and Muslims were protected from polytheism. For this very fine reason, even the grave of the Prophet ﷺ was located at Madinah, not Makkah. If the Prophet ﷺ were buried at Makkah may someone would be inclined to worshipping him, or the enemies of Islam might have created difficulties. But, he is buried at Madinah. Those who have face the *Ka'bah* in the prayer and are on the north in Makkah facing the south have their backs towards Madinah and the grave of the Holy Prophet ﷺ. This is one way the grave of Holy Prophet ﷺ will not be worshiped till the Day of Resurrection, and Muslims will be safe from joining partners with Allah. In the same way, Allah has provided in the religion such checks as may prevent anyone from imaging or being doubtful about anything and ascribing to the Prophet partnership with Allah in person or attribute. So it is not possible that Muslim should make this mistake. Nevertheless, it is instinctive for man to give thanks his benefactor and love him, so Allah opened a way for his benefactor. The ranks of Prophet ﷺ keep progressing through this supplication which every Muslim makes for him in his prayer. ﷺ . He is thankful and loving and feels that the Prophet ﷺ was before him. That is why he uses the second person tense "Peace be on you, O Prophet ﷺ and the mercy of Allah and His favours!" Then, after the

Prophet ﷺ makes the supplication for the true servants of Islam, the companions رضي الله عنهم, the *awliya Allah* (friends of Allah) and their religious preachers, who have been and will be till the day of Resurrection for their kind help. After the Messenger of Allah ﷺ these people have been much favourable to the *Ummah*; hence the supplication is made for them:

السلام علينا وعلی عباد الله الصالحين

Peace be on us and on the righteous slaves of Allah.

THE WISDOM IN INVOCATING BLESSINGS ON THE PROPHET AFTER TASHAHHUD:

اللهم صل على محمد وعلى آل محمد كما صلت على إبراهيم
وعلى آل إبراهيم إنك حميد. اللهم بارك على محمد وعلى آل
محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد

O Allah! Shower blessing on Muhammad and on the family of Muhammad as You did shower blessings on Ibrahim and on the family of Ibrahim. Surely, You are Praiseworthy, Glorious.

These words that we repeat in prayer are called 'durood' in Urdu and *salah* in Arabic. This is an invocation of blessings on the Prophet ﷺ. If we are true slaves and worshippers of Allah, and respect Him sincerely, loving His creatures and showing mercy on them, and we take advantage of knowledge and belief then all this is a part of blessing and favours of the Holy Prophet ﷺ on us. If he did not love us and feel for us, how could we have received the Qur'an? If he had not been merciful and attentive to us and had not made an

effort or undergone hardships, how would we have known this religion? Then let us remember that we are quick to love even those who favours us in little ways then why should Muslims not feel a deep love for the Messenger of Allah ﷺ who has been very kind to the *Ummah*? Thus, it is that love that is manifest in the invocation of blessings on him.

THE WISDOM IN HAVING AN IMAM & THE CONGREGATION:

When it is determined to manifest an affair then it is given a practical shape and it is shown. Allah has preferred that everything in this world would be moderately disposed. Moderation is only possible when there is unity and unanimous link. Allah has shown unity and agreement in the form of congregation and leadership in prayer. Look at the solar system. Allah has created the heavenly bodies and appointed the sun as their leader. All other heavenly bodies are subordinate to it. All the subsidiary bodies the satellites, are subservient. It is the same with the congregational prayer. It calls the children of Adam اَدَمٌ to be united in the apparent sense and in the unseen thoughts too. It is the blessings of unity that has caused the world to stay together. There is always a need for an *Imam* in the world of creatures. How then can we suggest that Allah may not have appointed a spiritual *Imam* for the spiritual world on whom the chain would end gradually, step by step? They are the Prophets and Messengers and their *Khulafa* (vicegerents). The leadership (*imamat*) signifies this very link and unity and its chain ends with Sayyadina Muhammad the Messenger of Allah ﷺ. It is seen among his successors in the leaders (*Imams*) of prayer. If anyone goes contrary to that

and does not subscribe to the importance of congregational prayer then he forsakes moderation and abandons the natural law and religious tenets to become a rebel.

WHY WAS PRAYER NOT MADE ONE TIME AFFAIR:

Question: Why prayer is compulsory five times a day, not just once?

Answer: In the same way as the body needs nourishment at regular intervals to keep it fit and strong, so too the soul needs spiritual food regularly to keep it healthy, pure and strong. It is surprising that the question asks why the prayers are not offered just once – why it is not a onetime affair? We remind him that to keep his body fit and strong he eats food many times each day. The soul is the finest and most delicate part of his existence, so – when enough care is taken of the body, what is wrong if only five times are set aside for nourishment of the soul?

THE REALITY OF FIVE CONGREGATIONAL PRAYERS FRIDAYS, EIDS AND HAJJ:

Allah has made it compulsory on Muslims to gather together five times daily in obedience and, having purified themselves, to recall his Greatness and Majesty. There will not a city or a settlement or a township where the five daily prayers are not observed. However, if all the inhabitants of the city or town were required to gather together at one place five times every day then it would have been an inconvenience that they could not have

tolerated. Therefore, they all are required to assemble for prayers only once a week on Fridays. In the same way, villagers are required to assemble for the Eid prayers but because this would be a large gathering the Eid prayer is held outside the city in an open space. Yet, Muslims from all over the world remain deprived of meeting with each other. To get them together a large place was required where Muslims of different places could assemble in a fraternal atmosphere. Since, it is not possible that all categories, the rich and the poor, make it there, so only those who are able to undertake the journey are required to go there.

THE SECRET IN MAKING THE SUPPLICATION AFTER PRAYER:

The Ahadith tells us of some words and supplications of the Holy Prophet ﷺ that he used to repeat after he had finished prayers. It is like taking leave from the court of a king and one does not go away quietly without words of farewell and salutation. There are proper etiquettes to take leave of a king's court and a man does recall his petition. Thus, the Messenger of Allah ﷺ made this supplication after he had offered his *fard* prayer:

اللهم أنت السلام وَمِنْكَ السَّلَامُ وَإِلَيْكَ يَرْجِعُ السَّلَامُ
تَبَارَكْتَ رَبُّنَا وَتَعَالَيْتَ يَا ذَلِيلَ الْجَلَالِ وَالْأَكْرَامِ.

“O Allah! You are peace. And peace emanates from You and peace returns to You. You are blessed and Exalted, O Owner of Majesty and Nobility.”

There are other supplications too that the Prophet ﷺ made after prayer.

THE SECRET IN SUTRAH¹ IN PRAYER:

The secret lies in the fact that prayer is a symbol of Allah and it is *wajib* to respect it. Prayer may be compared to the condition of the slave who stands quietly and respectfully before his master to serve him. Therefore, it is also part of respect that no one may pass in front of anyone engaged in prayer because it is very bad manners to pass between a master and his slaves, who is standing before him. The Holy Prophet has said:

ان احدكم اذا قام في الصلاة فانما ينادي ربه بين القبلة

"When one of you stands up for the prayers, he confides with his Lord Who is between him and the *Qiblah*."

Besides, if anyone passes in front of one who is praying, he is distracted. Therefore, he is on the right if he disallows the man to pass before him. It is for these two reasons that the use of the *sutrah* is allowed. To pass beyond the *sutrah* protects from both these two disadvantages. This is what the Messenger of Allah ﷺ has said:

اذا وضع احدكم بين يديه مثل مزرعة الرجل

فليصل ولا يال عن مروراء ذلك

¹ It is something placed before one engaged in prayer so that other may pass by beyond that thing and not between it and the worshipper.

"When one of you places in front of him something such as the pack of the saddle, he should pray without caring who passes on the other side of it."

The implication is that to disallow passage outright is fraught with inconveniences and difficulties so the Prophet ﷺ directed that the worshipper place the *sutra* in front of him when he engages in prayer. This may give the impression that the place of prayer is separate from the other place and because of this separation the one who passes by may be as if one who passes at a distance.

WHY MAY PRAYER NOT BE OFFERED IN SHRINE:

The reason one is not allowed to offer prayers in a shrine is that people may make it a practice to worship the graves of *awliya* or the scholars buried there.

This is a very clear form of associating with Allah. Or, these people may come to feel that when they offer prayer in a shrine they attain nearness to Allah and this is a hidden form of associating with Allah. The Messenger of Allah ﷺ has said:

لعن الله اليهود والنصارى أتحذروا قبور أنبياءهم مساجدها

"May Allah curse the Jews and the Christians who have taken up the graves of their Prophets as places of prostration."

THE REASON PRAYERS IS DISALLOWED AT SUNRISE, SUNSET AND POINT OF DECLINING OF THE SUN:

The reason for it is that the idolaters used to worship the sun at these phases of life. They prostrated themselves before it. Allah has disallowed doing anything that resembles their deeds. It is necessary that the form of worship that is the most supreme kind of worship should distinguish between the people of Islam and the disbelievers in terms of hours of worship.

WHY IS PRAYER DISALLOWED IN PUBLIC BATHS:

The reason prayer is disallowed in public baths is that people uncover themselves and move about continuously there. Because of these things it is difficult to concentrate and a man cannot beseech his Lord with presence of mind at that place.

THE REASON IT IS NOT ALLOWED TO OFFER PRAYER AT CAMEL BARNS:

We are disallowed to offer praying where camels are tied down because the camel is a great hoarse animal; it does not release anyone that it seizes and it is given to annoy people unnecessarily. It is the characteristic of this animal that it rebels. Under these circumstances, one cannot devote oneself to prayer at places where camels are bound down. The Holy Prophet ﷺ has said:

صلوا في مراح الغنم ولا تصلوا في معاطن الأبل

فِيمَا خَلَقْتُ مِن الشَّيَاطِينِ.

"Pray in sheepfolds but not where camels rest because they are created with devilish behavior."

WHY IS PRAYER NOT ALLOWED IN SLAUGHTER HOUSES?:

The reason why one must not pray in a slaughter house is that it is an impure place. There is blood and dung of animals at these places. It is necessary that prayer be offered in a clean and pure atmosphere and decomposition takes place there.

WHY IS PRAYER DISALLOWED ON A THOROUGHFARE:

The first reason prayer is not allowed on a thoroughfare is that the worshipper will be distracted constantly by people moving about. Then the passers by themselves will be inconvenienced or they will not mind passing before the worshipper. Besides, animals also go by the road. These are the reasons one is disallowed to engage in prayers on the thoroughfare. Rather it is necessary to place oneself at a side of the road when praying there:

عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَبْعَ مَوَاطِنٍ لَا يَجُوزُ فِيهَا الصَّلَاةُ ظَهِيرَةُ بَيْتِ اللَّهِ وَالْمَقْرَبَةُ وَالْمَرْبَلَةُ وَالْمَحْزَرَةُ وَالْحِمَامُ وَعَطْنَانُ الْأَبَلُ وَمَحْجَةُ الطَّرِيقِ.

Sayyidina Umer bin al-Khattab has reported that the Messenger of Allah said that there were seven places where prayer is forbidden: on the roof of the house of Allah (*BaytAllah*) (a mark of respect), the graveyard (to guard against suspicion and polytheism), a dunghill (because of impurity), the slaughterhouse (for impurity and decay) a bath (because of nudity), resting places of camels and in the middle of thoroughfares (because of interference).

THE WIDOM IN CONCESSIONS IN CERTAIN CASES-

Man sometimes faces difficulties etc. If they are not given any consideration whatsoever then there will be a great hardship to the people. So, some concessions are allowed for the convenience of the worshipper. Allah has said:

عِزْمَةُ اللَّهِ بِكُمُ الْيُسْرَ وَلَا يُرِيدُكُمُ الشَّرَّ

Allah desires ease for you, and He desires not hardship for you. (al-Baqarah, 2:185)

If, on the other hand, the concession is extended to exemption, then a person becomes accustomed to neglect that particular duty. A person is trained in the same manner as a rough animal is trained, by repeated practice. Those people who are used to training their souls or who teach children or animals know very well that in regularity lies attachment. Break of regular practice makes it difficult to bring oneself back again to the work and trying to do that is like a burden of oneself. One has to make fresh efforts for that. So there are two matters concerning it: (1) If one misses the time when an act of worship should have

been done then that should be redeemed. And (2) Some concessions are also in order for certain deeds, for instance, in darkness, etc it is enough to determine the *Qiblah* by trying to ascertain it, and if anyone does not have enough garments he is allowed to pray without covering the required portion of his body and if he does not find water he may forgo ablution but make do with dry ablution (tayyamum). Even so much that if anyone cannot recite the Holy Qur'an, he is allowed to replace the recital with mere remembrance of Allah. If anyone is not able to stand up in prayer, he may pray sitting down or lying down. If anyone cannot bow down or prostrate, his prayer will be valid if he merely bows his head a little. However, it is necessary that with the concession something else is done that keeps reminding of the original and stands out itself as a substitute.

WHY IS A COMFORTABLE TRAVELLER ALLOWED POSTPONEMENT OF FASTING & CURTAILEMENT OF PRAYER:

There is wisdom in Allah's permission to a traveler—even if he is comfortable—to postpone fasting and to shorten his daily prayers but not allowing the same concessions to a resident—even though he may be finding it difficult. There is no doubt that a traveler is privileged with these concessions. He may postpone fasting and may shorten prayers; a resident may neither postpone nor shorten prayer. However, a resident who is handicapped with illness is allowed only to postpone fasting. This is based on the perfect wisdom of the teacher of Islam, Sayyidina Muhammad ﷺ, مَلِيْلُ اللّٰهِ عَبْدٌ because a journey is in itself a piece of punishment. It entails difficulties, effort

and pain. If a traveler is among those people who are well-off, even then in terms of his status he surely puts on some effort and is in some difficulty. So, it is nearly a mercy and *raison d'être* of Allah that He has spared him a portion of prayer and let only one portion suffice him in prayer. It is the same philosophy that He has allowed the traveler option to postpone compulsory fasting which he may redeem at the conclusion of his journey, that is when he assumes residency. It is just like the concession to the sick and to the menstruating woman. In this way the purpose of this worship is not altogether lost because of the journey. As for the difficulties and problems faced by the resident they are not worthy of concession. Thus, if the concession to postpone fasting and shorten the prayer were allowed to a hardworking labourer or an industrious person then very significant forms of worship would have been lost. If some people were required to fast and other were given the concession then there would not have been a proper dependence on its observation. Besides, there is no such distinction that tells us when the concession may be availed and when not and how it may be observed with proper discipline. In contrast, inconvenience and difficulty associated with travel so the lightening of the worship is reasonable. But, a sick or a handicapped resident is allowed to postpone fasting and to offer prayers sitting down or lying down and the shortening of the prayers is not allowed to him. Besides, mere tiredness is not a dependable excuse because all the effort of this world and the Hereafter produce tiredness and require effort. As for him who does not put in an effort and undergo trouble, he does not find comfort and relief. Only comfort and relief make one value effort and difficulty. In every profession that calls for the toil and hardwork, like farming or blacksmithing there is difficulty and inconvenience. Earning is not possible in this world without effort and

hardwork. Professionals and hardworking people are occupied in their work and are not allowed to postpone fasting or shorten prayer. If they were given concessions, there would be much confusion. The concession is not granted in general labour and hardwork in daily life but it is allowed in specialized circumstances. In short, every effort and difficulty does not qualify for the privilege because there are many kind of efforts and hardships and if all of them were recognized (for the concession) then the commands of Allah would stand neglected.

THE REASON FOR POSTPONED FASTING BUT EXEMPTION FROM PRAYERS TO A MANSTRUATING WOMAN:

Ibn Qayyum رحمه الله عز وجل has said:

واما ايجاب الصوم على المانع دون الصلوة فمن تمام محاسن الشريعة وحكمتها ورعايتها المصالح المكاففين فان الحيض لما كان منها في العبادة لم يشرع فيه فعلها و كان في صلاتها ايام التطهير ما يعنيها عن صلاة ايام الحيض فيحصل لها مصلحة الصلوة في زمن التطهير بتكررها كل يوم بخلاف الصوم فإنه لا يتكرر وهو شهر واحد في العام فلو سقط عنها فعلاه ايام الحيض لم يكن لها سيل الى تدارك نظيره وفاثت عليه مصلحة فوجب عليها ان تصوم في طهر لتحصل مصلحة الصوم التي هي من تمام رحمة الله ببعده واحسانه اليه بشرعه وبالله التوفيق.

The obligation on a menstruating woman to fast but exemption allowed to her from prayer are among the beauties of Islam and its philosophies

and concessions. The reason is that the menstruating is a form of worship so the act of worship itself is not allowed during this period. The woman's praying in her clean days is enough for her prayers during her days of menstruation because prayers are repeated again and again, every day. On the other hand, fasting is not an everyday affair but there is only one month in a year when fasting is compulsory and if the fasting on the menstruating days are exempted then their excellence cannot be compensated and the wisdom behind the fasting is lost to the woman. Therefore, it is *wajib* (obligatory) on the woman to redeem the fast in her clean days so that she continues to receive the benefits of fasting that Allah has allowed His slaves to enjoy —merely through His Mercy and Favour.

THE REASON PRAYER IS OFFERED ON THE ECLIPSE OF THE SUN AND THE MOON:

The lunar and the solar eclipse are reminders or omens of calamities and difficulties. It is the demand of the Mercy of Allah and His wisdom that people know at the time of eclipses how they may ward off the calamities the eclipses bring and remove the evils. Allah has taught these things through His Messenger ﷺ. It is with Allah that He wards off calamity and misfortune when anyone makes a supplication. When supplication and calamity are found together then, by the Grace of Allah, it is prayer (supplication) alone that overcomes calamity, the

supplication being on those lips that turn to Allah. It is affirmed in the books of Hadith, the Sahih Muslim and Bukhari, that the Holy Prophet ﷺ said, "The sun and the moon are two signs of the sign of Allah. They are not eclipsed to presage any one's birth or death but they are two signs of Allah. It is with these two that Allah warns His slaves. So, when you see them, hurry to occupy yourself in prayer." This Hadith points out that both these signs are to warn the sinners who may feel afraid because of their sins and evil deeds and fear the impending punishment against their misdeeds. This is why the Messenger of Allah ﷺ has said about the eclipse that the people should do many pious deeds at the time of eclipse and may hasten towards piety. He said that they must engage in prayer sincerely and make supplications. They must praise Allah, remember Him, stand in prayer bow down, prostrate and seek Allah's forgiveness and repent to Allah, give charity, free slaves and express humility. These deeds would serve as a shield for him against the punishment. It is a reminder of accidents and misfortunes and a warning. It is for this reason that those who are gifted with deep knowledge find some uneasiness coming into their hearts voluntarily. At such times there is a manifestation of light on earth which the people are gifted with knowledge realize and it is very reasonable that they gain nearness to Allah. Thus, we see in the Hadith reported by Nomaan Bin Bashir about the eclipse that the Holy Prophet said:

فَإِذَا تَجْلَى اللَّهُ بِشَيْءٍ مِّنْ خَلْقِهِ خُشُّ لَهُ.

"When Allah manifests His light on any of His creation that creation bows down before Him."

Further the infidels used to prostrate themselves before the sun and the moon. Therefore, it is necessary for

the Muslims when they see clearly anything that is not worthy of adoration they must submit before Allah and beseech Him humbly and prostrate before Him. Allah has said:

لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَرْنِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقُوكُمْ

Prostrate not yourselves unto the sun nor to the moon; but prostrate yourselves to Allah Who created them.

(Fussilat, 41:3).

This prostration is a symbol of religion and a potent reply to the rejections.

Question: If it is said that the eclipses occurs naturally on the movements of the stars and have no bearing on the punishment or reward to human beings, (then what is answer).

Answer: The questioner affirms that an eclipse is *result* in the movement of the stars (*cause*) and we have said that the *wisdom* behind it is a caution. Thus, there is no contradiction between the two.

THE WISDOM IN CASTING THE SHEET UPSIDE DOWN IN PRAYER

The implication of turning the sheet upside down or the coat inside out in the *istisqa* prayer is the seeking of change of weather and conditions from draught to abundant rain and famine to plenty. In the prayer of *istisqa*, the people turn over a new leaf from pride and arrogance, and haughtiness and ingratitude to repentance and humility and attitude of poverty and want. This is implied by reversing of the sheet or coat. The expression through behavior is more reliable than the expression through words. The display also implies a supplication for

salvation from evil deeds and manners and a desire of do good deeds and have good manners Ibn Arabi has said:

امن كان يستنقى بحول ردائه. تحول عن الاعمال على ترتفى

“O you who offer the *istisqa* prayer during famine and reverse your sheet, change your deeds and adopt good deeds that may become the beloved of the Truth.”

WHY IS AZAN NOT CALLED OUT FOR EID PRAYERS:

On the ‘Eid day, there are many who announce and proclaim the Eid Prayer the *takbir*, *tahmid* and *tahlil*¹ are proper on this day. These recitals are to wake up the unaware. So, the Commands for azan and *iqamah* are waved this day because both *azan* and *iqamah* are called to announce and inform the unaware (*Futuhat Makkiyah*).

WHY CALL OUT MORE TAKBIR IN THE EID PRAYER:

On the day of Eid, People are inclined to be joyful and over indulging in that they eat more and occupy themselves in play and wasteful activities. They are thus likely to forget the majesty and grandeur of Allah. So in order to caution them, more *takbir* are added to the *Eid* prayers implying these by “O Allah” all greatness and majesty belong to you and all of us are nothing. (*Futuhat Makkiyah*).

¹ *Takbir*, *tahmid*, *tahlil*, respectively: saying *Allahu Akber*, (Allah is great), praising Allah and reciting the *Kalimah*, *La ilaha illallah* (There is no god but Allah.)

THE WISDOM BEHIND RAISING HANDS TO THE EARS IN THE EID PRAYERS:

In the 'Eid prayers, the hands are raised upto the ear to signify the submission, "Allah, in the face of Your Greatness Grandeur and Majesty we surrender our greatness and grandeur. Only you are the Owner of all greatness and highness "

THE SIGNIFICANCE OF THE QUR'AN AS A SYMBOL OF ALLAH:

The fact of the Qur'an as a symbol of Allah is like the Kings dispatching proclamations to their subjects. So, in obedience to the Kings, the royal proclamations are respected. Before the Qur'an was revealed, there were *Sahifah* and other writings of different people who though religious used to read them too and respect them but they were adulterated. There was need to learn the real sciences and to accept them. But that was impossible to achieve without a Book that they might read, respect and know as a symbol of Allah. These factors prompted the demand for the Mercy of Allah to manifest itself in a Book revealed by Allah, the Lord of the worlds. Respect whenever must be shown to that Book in such a manner that whenever it is recited, everyone should keep quiet and listen to it attentively. They should comply with its dictates promptly and prostrate themselves whenever it speaks out on the subject of prostration. When it calls upon its readers to glorify Allah, they must do that.

THE REASON THE MESSENGER OF ALLAH ﷺ IS A SIGN OF ALLAH:

The Messenger of Allah ﷺ is also a symbol of Allah because he is a messenger and he like that ambassador of King who is sent to the subjects he conveys to them the commands and prohibitions of King . When the ambassador is respected, it signifies the respect of the one who has sent him. Thus, the respect of the messenger is seen in obeying his commands and in invoking blessings on him and one should lower his voice when he talks to him.

THE SECRET IN BEING FORGIVEN THROUGH PRAYER

Prayer has two advantages for the worshipper; it purifies the soul and it makes it humble before Allah. The result is that the soul purifies and it able to journey to the angelic world. It is a peculiarity of the soul that once it takes over an attribute then the other attribute that is opposite to the one it has adopted is removed from it, and it seems that the soul never had in it the opposite attribute. Thus, if anyone performs a perfect ablution, and observes prayer at its right time in a very correct manner careful of every detail including bowing and prostration, the words humbly recited, and all postures perfectly observed then surely he has made it to the glorious ocean of the mercy of Allah. When that is so, Allah obliterates his sins. It is about this condition that the Holy prophet ﷺ has said:

لَوْ أَنَّ اَفْرَاٰ بَيْبَابَ اَحَدَكُمْ يَقْتَسِلُ فِيهِ كُلُّ يَوْمٍ حَسَاهُلٌ يَقْنِي مِنْ دَرْنَهِ
شَئْ قَالُوا لَا قَالَ فَذَلِكَ مُثْلُ الصلوةِ الْخَمْسِ يَحْرُو اللَّهُ بِمَا اخْطَلَيَا.

"If there were a river at the door of one of you in which he washed five times daily, would any of his filthiness remain? His Companions said "No!" He added, "That is like the five times of prayer by which Allah obliterates sins."

WHY DOES THE IMAM SIT DOWN MOMENTARILY WHEN HE DELIVERS THE SERMON:

The Holy Prophet ﷺ made it his practice to rest a while (sit down) between the two Friday sermons and while the *azan* is called out. He did this that the desired object may be achieved in full and the sermonizer (*Khatib*) get a little respite and the listeners may renew their interest.

THE REASON FOR REPEATING TASHAHHUD IN EVERY SERMON:

The *Masnun* method of delivering the sermon is to commence with Praise of Allah, invoke blessings on the Prophet ﷺ and testify that Allah is One and that Muhammad ﷺ is His Messenger. Then, the dividing words (and to proceed) are spoken before people are given counsel, asked to observe *tagwa* (God fearing attitude), cautioned about the punishment in this world and the hereafter, some verses of the Qur'an are recited for them and supplications are made for the Muslims. The background in this is that this method of advice highlights the grandeur of Allah, His messenger and the Qur'an. Because the sermon is a symbol of religion, these things are a necessary part of it as of the *azan*. A Hadith tells us:

كُلْ خطبَةٍ لِمَنْ فِيهَا تَشْهِدُ فَهِيَ كَالْبَدَلِ لِذَنْعَاءٍ

"The sermon that does not have the *tashahhud* (testifying words) is like the hand without stem."

THE SECRET IN STANDING WITH AWE IN PRAYER:

It is imperative that the worshipper adopt an attitude under concentration that grows terrible fear as though he is being arrested in a serious case that might get him a sentence of death by hanging. He must stand before Allah in such a state, knowing that He is the real Judge.

THE REACTIVITY OF SUPPLICATION

Although all the good or bad things that happen in the world are determined beforehand by Allah, yet He has appointed means to achieve them and no intelligent person does doubt their veracity. For example, to take medicine or not to take it leaving things to fate is like making a supplication or not making it. But, can anyone claim that the science of medicine is absolutely worthless and the Real Doctor has not put cure in medicine. Then, once we know that Allah is Able to give cure through medicine, as indeed there are some medicines that are used as tonics and are very effective, how can we deny that there is no answer to prayer (supplication) of the pious, righteous men of Allah ? How can we say that supplications are ineffective? If anyone lacks experience on the effectiveness of medicines and subscribe to the effectiveness of supplications then he is like one who uses state medicine for same time and finding it ineffective, concludes that all medicines are worthless.

Question: It seen as though some supplications do not get an answer.

Answer: We assert that it is the same thing with medicine. Here medicines shut the door to death or is it possible that they lose their power and effectiveness? So, in spite of that, will anyone deny their curing power? It is true that everything is decreed by fate. But, fate has not invalidated the sciences or made an item worthless and neither has it made the means and causes unreliable. If we think over it, the spiritual and physical causes are not unlinked to fate. For instance, if the fate of a sick man favours him, then the means of cure are compatible and helpful. His body responds to treatment. The medicine hits the target and cures him. The same rule applies to supplications. The causes and conditions of acceptance of the supplication are found where it is destined that it will be granted.

FUNERAL PRAYER

WHY IS PRAYER OFFERED OVER THE DEAD:

When a group of people take someone i.e. a great ruler and speak for him, requesting the ruler to forgive the man; beseeching him and imploring him, they will finally get his mistakes pardoned. This is the secret behind the funeral prayer. In other words, the funeral prayer is offered so that a group of believers join together to intercede for the dead and that is instrumental in getting the mercy of Allah on him. The Holy Prophet ﷺ has said:

ما من مسلم يموت فيقوم على جنازته اربعون رجلاً
لا يشركون بالله شيئاً إلا شفعتهم الله فيه.

“If a Muslim dies and forty men who associate nothing with Allah stand over his bier, Allah will accept them as intercessors for him.”

When the soul leaves the body, it retains its common sense and perception and the thoughts and knowledge that it had when it was alive. Then there is a sprinkling of other knowledge on it from the heavenly world. This brings punishment on some and reward on others. Thus, when the souls of pious people make it to the sacred world and supplicate Allah beseechingly for the dead, then, by the command of Allah, these things are of advantage to the dead person.

THE WISDOM IN CONDOLENCE:

The family members of the dead are sorrowful at the death of one of their members. From the worldly point of view too, it helps mitigate their pain if condolence is extended to them and friends and relatives accompany the

funeral and help in the burial of the dead and feed them a day and a night.

From the religious view, they must be given the tidings of great reward in the Hereafter so that they do not have worry on their minds continuously but are able to devote themselves to Allah. They must be dissuaded from tearing their clothes, yelling or doing anything that augments their sorrow and worry. At such times their condition is like that of a patient and friends and relatives must try to cure their sickness, not do anything that increases their malady.

THE SECRET IN *FARD KIFAYAH*:

It is with some *faraid*¹ that if some people of a place discharge it, then the rest are absolved of the duty. The reasons for that is that if everyone were to attend to that duty, there would be a total confusion in the economic arrangement and their plans would go haywire. So, it is enough for an individual in every family or group to attend to such obligations. This procedure is adopted to visit the sick, to offer the funeral prayer and to do some other things. In this the sick and dead are not abandoned, and the purpose is also served if some people attend to it. (Such obligations are known as *fard kifayah*).

THE SECRET IN FUNERAL PRAYER & *SADAQAH* BEING BENEFICIAL TO THE DEAD MAN:

No one can deny that intercession and payment of damages is helpful in this world to get remission for the

¹ pl. of *s* which is an absolute obligation.

criminals. In the same way supplication, funeral prayer and *sadaqah* (monetary charity) is beneficial to the sinful dead person. The Holy Qur'an is replete with these truths and the messenger of Allah ﷺ has said:

ان الله امركم بالصدقة فان مثل ذلك كمثل رجل اسره العذر
فارثروا يديه الى عنقه وقد سره ليضريرا فقال انا افدى منكم بكل
قليل وكثير فقدى نفسه منهم.

"Allah has commanded you to give *sadaqah*. Its example is like the example of a man who is taken captive by his enemies. They tie his hands round his neck intending to thrash him. So he offers to ransom himself from them by paying a little or more, and thus ransoms himself from them."

The righteous children of the dead and the continuing charities (*sadaqah jariyah*) are helpful in warding off chastisement from the dead man and in raising his ranks; these affairs are related to a person gaining nearness to Allah.

WHY MUST A WOMAN MOURN RELATIVES FOR THREE DAYS BUT HER HUSBAND FOR FOUR MONTHS TEN DAYS.

A woman is not allowed to mourn her parents or other relatives more than three days but its *wajib* (obligatory) for her to mourn her husband for four months and ten days. Shari'ah has its reasons for ruling in this manner and there is a philosophy for that. To mourn a dead is to respect the misfortune through death. The people of pre-Islamic era were much involved in ignorant practices at times of death. They tore off their clothes, beat

their cheeks, pulled their hair and made a lot of noise. They shut a widow in a dark, narrow room all alone; she was not permitted to touch anything fragrant or wear clean garments, apply hair oil or have a bath. They indulged in other similar repulsive practices that invited the wrath of Allah. In Islam, Allah showed mercy and disallowed all these ignorant practices. He asked the Muslims to bear the tragedy patiently praise Allah and recover themselves by resorting to *istirja'* that is saying :

إِنَّا لِهِ رَاجِحُونَ

“We belong to Allah and we are to return to Him.”

This attitude is very beneficial to the bereaved in this world and in the next. It is natural for man to be sorrowful on a death and to mourn it, so Allah has allowed him to be mournful for a time because not only does He know the state of the mind of the bereaved but He is also Kind and Merciful. The days of mourning are three days after death during which the bereaved is allowed to recall his loss. It is like the muhajir, who is allowed three days stay at *Makkah* after performing *Hajj* if anyone mourns more than three days then that brings much mischief with it so it is disallowed to mourn anyone for more than three days.

In view of a woman's weak constitution, the three days are very little for mourning if one is separated from the beloved, it causes much pain. So, women are allowed same concession to make it easy for them to get over their grief . If the soul gets some of its desires then contentment comes to it somewhat easily and it can do without what remains to be received. We will delve on the philosophy of the mourning period of four months and then days for the husband when we discuss the *Nikah* (marriage).

THE WISDOM IN A MUSLIM BURYING THE DEAD IN DUST & NOT BURNING THE BODY

- (1) In burying the body, the dead person's secrets are concealed while the lining are not put to inconvenience. If the corpse is put into water, or left in the open air, then the nose and eyes are inconveniences at their own. The rotten bad smell will inconvenience the nose and eyes and it will not be able to stand the sight of the decaying body creating a feeling of nausea. If the body is burnt, though the smell and nausea will be short-lived yet only those who put the body to torch and those who live around might describe what happens and how it feels to look at it. Besides, the air might be polluted and water may be contaminated by the air blowing ashes into it. These things might give rise to diseases. By the disintegration of the body adds to the problems. In contrast, burial of the body avoids pollution and contamination and does not create any problem with the disintegration of the body, the limbs find their destination and the dust, water, air and fire are not disturbed in any way.
- (2) The heat of the fire damages the productive ability of the land while the burial of the corpses enlivens the land. Damage to vegetation and productivity of the land is self obvious. However, the increased ability of the land through burial of corpses takes place gradually after internal processes in the earth and several changes in the soil. If the body of man develops and nourishes with grain and fruit-then apart from the fact that the nourishment helps growth of the body-the body

itself serves as manure for the soil. Our food too get their taste, colour and smell by the working of the fertile earth. In short, the seeds or manure or fertility of the earth produced these things from the land with great working and after burial of the body those very things return to the soil collected together at one place. So, if the soil is fertile in a graveyard or round about it, then it is not unrelated. Human excretion which is from food that is from fertile land, increases the fertility of the land, so, body of man which is much more than his excretion may not have a greater vitality for the soil? One whose execration is food for the soil would himself be very productive for it. In short, the heat of fire burns down vitality and the body of man increase the vitality of the soil. Perhaps this is why there is no greenery at the cremation grounds of the Hindus while the graveyard of Muslims are green everywhere.

- (3) Besides, if a far-thinking, well-wishing father goes on a journey, he leaves behind his son, the heir-apparent with his kind mother and not with her co-wife. If that is, so then it is reasonable to entrust the earthly body to earth not to the fire. In short, the soul is the guardian over the earthly body looking after it. The found earth is like the kind mother to it, his birth out of it is witness to this statement so when the soul travels out to the higher heavenly world at the time of death and the earthly body is handed over to fire and not buried in earth it is like entrusting its son to the co-wife of the boy's mother, not to the mother herself.
- (4) If someone has flight of pigeons and a pigeon belonging to someone else joins this flight or if

he has a flock of sheep to which another's sheep admits itself, then he must apportion the right of others and give them away. If he does that then the others do not have the right to confiscate his pigeons or sheep and kill them. Accordingly, the earthly body must be buried in the earth separating thereby water, fire and air from it and letting them go their way; or the main body of air, water, and fire may attract their kind to themselves. It is to say that the natural movement of dust (earth) water, air and fire to their individual destination is of two types—they move by themselves as most of the Greek scientists had asserted or they are drawn by a pull from the main body as the British scientists used to say. Anyway, it is reasonable that a body must be entrusted to earth, not the fire because this body is dust from head to foot. However it seems from its moisture, gas and heat that some portions of water, air and fire have mixed into him. He has not stolen them. When the body is buried in earth, it will open it up and separate the foreign parts which will return to their parent bodies, or will be dissolved in them. If the body is entrusted to fire then it will destroy everything.

(5) Mutual love among relatives is natural, but if we look at it, all children of Adam عباد الله are mutually related as against other species. They are all born of a common father and mother, as a result they are careful of each other. Not only they look after each other in life but even in death they do not tend to separate from the body. That is why, they weep at the time of separation and express sorrow when they lift the bier. Then, if they do not let the body remain with them for

some reason is it the demand of love that they should set it to torch and turn it to ashes?

No! Lovers cannot do it. Yes, they may wash it, clothe it with new garments and place it to a side. But, only true lovers can value it; wild natures cannot understand this love. Those in-experienced in love cannot know these things.

THE WISDOM IN GIVING THE CORPSE A BATH:

The dead body is given a bath bearing in mind the bath of the living. When he was alive he used to have a bath like that. There is no other better way to bathe a body and give it respect than to mix the leaves of *bir* tree (*zizyphus jujube*) in the water for bath. A sick body often becomes dirty and gives a bad smell. When bathing the body, the right side must be bathed before the left, each right limb preceding the left because the dead man's bath is symbolic of a living one's and the superiority of the right-sided organs may be known.

THE WISDOM IN USING CAMPHOR:

- (1) Camphor is applied to the dead body because its application delays decay.
- (2) Harmful animals stay away from the body if camphor is applied to it.
- (3) The insects that originate in earth stay away from the body in the grave. However, the insects, snakes, scorpions etc that are created in the grave to punish the dead for his bad deeds do not scare away from anything or run away. No Power on earth can stand against them *الداعي، الاعدى* except *sadaqah* and supplication. Camphor is applied on

the seven portions of the dead man's body which were used in prostration. They are: his forehead, both knees, both feet, and both hands. These seven parts of the body are chosen because when he was alive he used to prostrate them on the ground so they are given added nobility.

- (4) The whole body is fashioned on these parts. So, application of camphor on these parts signifies the whole body.

WHY IS A MARTYR NOT BATHED BUT BURIED IN BLOOD-SOAKED CLOTHES.

- (1) It is *Sunnah* to not bathe a martyr and to bury him in his blood soaked clothes. This is done that people may know that he was a martyr and that it may symbolize the continuation of his deed. Besides, when the souls part from the body, they continue to have feeling and the knowledge of their lives and some of them also understand what is being done with them. So, when the result of their deed is allowed to show itself then, because of it, they will remember their deed which becomes exemplary before them. The Holy Prophet ﷺ has said: روحهم تدمع واللون لون الدم والريح ريح المسك: "Blood would flow from the wounds of the martyrs. The colour would be the colour of blood but the scent would be of musk."
- (2) The dead body is bathed and thus purified so that it may present itself before Allah in a pure state and go to the *alam barzakh*¹ in a pure state. As for the

¹ The condition between death and resurrection.

martyr, who dies in the cause of Allah, he is brought before Allah as soon as he dies so he is not given a bath. He is before his Lord immediately after he dies.

WHY DO MUQTADIS SUPPLIQUE WITH THE IMAM IN THE FUNERAL PRAYER:

The funeral prayer is not made up of supplications for oneself but it is a supplication for someone else. It is a kind of intercession and results of intercession are best achieved if there is a great member of interceders. Therefore call are included in making a supplication in the funeral prayer.

WHY DOES THE IMAM STAND IN LINE WITH THE CHEST OF THE DEAD MAN:

All the parts of a man's body are subordinate and responsible. The chest contains the heart which is the principal organ the king or ruler over all other. Directions to do good or bad emanate from here. So, it is reasonable that an interceding *Imam* stand in line with it, present it before Allah and make a recommendation for it. Then, once the heart is forgiven every other organ will be pardoned as a follower because all of them are subordinate to the heart in the world and the hereafter. The messenger of Allah ﷺ has said:

ان في الجسد لبنة اذا صلحت صلح سائر الجسد

واذا فسدت فسد سائر الجسد الا وهي القلب

"There is a joint in the body. If it is reformed all of the body reforms, but if it is spoiled, all of the body spoils, know that it is the *heart*."

Thus, once the intercession is granted for the heart then it is granted in favour of the whole person.

THE WISDOM IN TURNING RIGHT & LEFT IN SALUTATION TO END THE PRAYER:

In the funeral prayer, it is as if the *imam* goes out of this world into the presence of Allah (in Urdu, '*alam lahu* which is oneness with Allah) where he presents his petition for the dead. So, when he returns from there to the world of men, and angels, he salutes all of them in the manner of those who arrive. It is just like his normal behavior in prayer. Besides, it is like a good news from him to the worshippers behind him and to the dead man a message of peace and granting of his intercession.

جان سفر رفت و بدن اندر قیام۔ وقت رجعت زان سبب کرو یہ سلام

THE REASON THERE IS NO RUKU SAJDAH & TASHAHHUD IN FUNERAL PRAYER:

We have stated already that the funeral prayer is a recommendation for the dead man, and nothing more. The postures of *ruku* (bowing) and *sajdah* (prostration) are contrary to it because the worshipper going through those postures expresses his extreme humility and helplessness against the immense Majesty and Greatness of Allah. In the funeral prayer he expresses the praise and glory of Allah and petitions for the forgiveness of another persons. The postures of bowing and prostrations have been discussed in the earlier lines.

AZ-ZAKAH

WHY THE NAMES ZAKAH & SADAQAH

The word *zakah* is from *tazkiyah* which means, ‘to purify’. *Zakah* means pure, growth, progress. *Zakah* is a means of deliverance from miserliness, sin punishment, purity and release from these things. It grows wealth and purifies the heart. Thus, this deed is called *zakah*. It is to this fact that Allah points out in the Qur'an when He says:

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَلَا تُرْكِبْهُمْ بِهَا

(O Prophet) take alms out of their riches, that you may cleanse them and purify them thereby... (At Tawbah, 9:103)

This deed is called *sadaqah* because it affirms the faith of the person who gives the charity and it is a sign of the truth and purity of his intention. (The same root word gives the words for *sadaqah* affirmation truth).

THE SECRETS OF ZAKAH:

- (1) When a man gives up for the sake of Allah that wealth on which he depends his livelihood and which he has accumulated through effort, labour and perspiration, then the filth of miserliness leaves him. At the same time, it grows in him strong faith because to give away only for the sake of Allah one's hard-earned wealth is in fact a good earning that removes the impurity of the soul which is the worst of impurities, that is, miserliness. To rid oneself of miserliness, it is

necessary to spend one's wealth in the cause of Allah and to give away the hard earned wealth only for the sake of Allah. It is a sign of progress and an improved condition. Through it one clearly rids oneself of miserliness and gains attachment to Allah. This is because to give away one's wealth for Allah is very difficult for oneself. To endure this effort strengthens ones link with Allah and faith in Him.

- (2) *Zakah* teaches us to be compassionate to fellow Muslims. The mutual co-operation supports Muslims and they are able to stand on their feet. It is *fard* (an absolute obligation) on the rich that they pay *zakah*; even otherwise, if it was not an obligation it is the demand of humanity that the poor be helped. Fellow feeling is a supreme quality among men. The giving of *zakah* and its effects and results make it clear that compassion for fellow men plays a great part in mutual relationships. It is a characteristics on which depend manners and the result thereof is fair dealing with other people. As for him who does not have fellow feeling in him he is at a great disadvantage and it is his duty to correct himself. The reformation is possible through giving monetary help to the poor.
- (3) *Zakah* and *Sadaqah* are the best means of removing sins and getting increased blessings.
- (4) There are always people around who are poor and needy and turn of circumstances keeps changing among people. So if a people are not given to fight

poverty and need then they will surely be destroyed and suffer hunger.

THE REASON THE *NISA* OF SILVER IS FIVE *UQIYAH* OR TWO HUNDERED DIRHAM:

The *nisab*¹ of silver is five is *uqiyah*² or two hundred dirham. This value is fixed so that it may suffice a very small family for a year provided the price of grain is moderate in many places. If any one owns a hundred and ninety dirham he will not have to pay *zakah*.

WHY IS THE *NISAB* FOR FIVE CAMELS:

The *nisab* for camels is five of the spices. Of all the animals, the camel is strong of body and very beneficial. It may be slaughtered and its meat eaten or it may be used as a means of transport or its milk may serve as nourishment or it may be bred, or its hair and skin may be used. This is why the figure of five is the base. It is a sufficient number. The *zakah* against that is one sheep. In those days a camel was worth ten, eight or twelve sheep, as we learn from the *hadith*. So, five camels are considered equal to the lower *nisab* of sheep, and the *zakah* payable is one sheep.

¹ *Nisab* is the minimum property that attracts *zakah* on it.

² *Uqiyah* for silver is 40 dirhams or 2975 grams for gold is seven mithqat and a half.

WHY THE NISAB OF SHEEP BEGINS AT FORTY:

The *zakah* on sheep between forty and hundred is one sheep. Beyond that upto two hundred it is two sheep and then it is one sheep against every hundred. The reason is that the flock is small and it is easy too to handle sheep. Everyone can domesticate them according to his ability. This is why the prophet ﷺ estimated a small flock at forty sheep, and fixed one per hundred as an easy way to calculate.

THE WISDOM IN BEGINNING AT THIRTY THE NISAB OF BULLOCKS & COWS.

The *zakah* on bullocks and cows is its one-year-old young against thirty animals, and two-year-old young against forty of them. This is because this species is between the camel and sheep, so a similarity is considered with both of them.

WHY IS A PARTICULAR NISAB FIXED ON EVERYTHING ON WHICH ZAKAH IS PAID:

The *nisab* is defined because in the absence of a definition for every item there would not be a proper system and discipline. Then the *wajib* figure is also defined. It was necessary that a lest people be burdened. However, it is common sense and reasonable that on excess wealth the figure of *zakah* may be higher too. If it was left to everyone to make his judgement then those who were liable to pay more *zakah* would try to wriggle

out of it because of greed and they would pay a smaller amount. This would be a disadvantage to the poor and needy.

THE REALITY OF NISAB FOR ZAKAH ON AGRICULTURE:

The fields that flourish with rain and spring water have the tenth part *wajib* on them as *zakah*. As for the fields that are irrigated with the rivers or wells, etc, the twentieth part is their due. This is because where small labor gets a greater production, the due is higher and conversely intensive labour with smaller productivity calls for a lesser liability.

THE REASON FOR ONCE-A-YEAR LIABILITY OF ZAKAH:

It is necessary to determine a period after which *zakah* may be collected from every one. It was also necessary that the period should not be short lest people may be burdened and unable to pay it and it must not be too long lest they may feel miserly in payment, and the needy, may have to wait. So, nothing could be more reasonable than following a just procedure to which people become accustomed. The habit of the Arabs and non Arabs in this regard is like a necessary procedure whereby they neither feel miserly; nor feel burdened. Also, to put the responsibility on the people is to show them mercy. The period for levy with all kings has been annual because it passes through all seasons. During this period, there is likelihood of increase of wealth too and it therefore is reasonable for such levies. So, the period of *zakah* was also determined at one year.

WHY IS ZAKAH PAYABLE ON GRAZING LIVESTOCK BUT NOT ON WORKING ANIMALS:

صلوة عباد، سلم
in Dar Qutni:

ليس في الأبل العوامل ولا في القر العوامل صدقة

"There is no *sadaqah* on the working camels and none on the working bullocks."

The philosophy is that whatever property is set aside for the use of the owner is considered his limbs necessary ones at that, and no *zakah* is paid on them. Examples are the clothes he wears, his slaves the house he lives in, the animal he rides, the books he reads, and the bullocks used to cultivate his field, and so on. The animals so used are called *awamil* or working animals. There is a difference between the working animals and the *saimah* or the grazing *livestock* which graze always. The working animals are assigned work and are not sued for breeding but the grazing live stock are free from work and they multiply and grow, so *zakah* is paid on this second kind. In short, the working animals are like the working capital, the necessary assets. No *zakah* is determined on them. The other kind, the grazing livestock or *sa'imah* are his trading merchandise, so *zakat* is payable on them. There are two factors that invite *zakat*: growth and excess beyond need. In the working animals both factors are missing, thus, they are not included in the value to determine *zakat*.

THE WISDOM IN APPLYING ZAKAH ON THREE SPECIES:

Zakah is *wajib*, on three types of creation: minerals, land produce and animals. The first includes

gold and silver, the second consists of wheat, barley, fruit and the third includes camel, cow, bullock, and sheep. Thus it comprises all types of property.

THE REASON WHY THE PROPHET'S FAMILY CANNOT TAKE SADAQAH:

The Messenger of Allah ﷺ has said مَنْ أَشْعَلَ عَلَيْهِ وَسْلَمَ إِنَّ الْمُصَدَّقَاتِ إِنْعَاهِي مِنْ أَوْسَاخِ النَّاسِ وَإِنَّ الْأَخْلَى لِمُحَمَّدٍ لَا لِآلِ مُحَمَّدٍ. رَوَاهُ مُحَمَّدُ بْنُ حَيْنَى

"These *sadaqat*¹ are only people's impurities, and they are not lawful for Muhammad and for the family of Muhammad." مَنْ أَشْعَلَ عَلَيْهِ وَسْلَمَ

The words of another Hadith are:

نَحْنُ أَهْلُ الْبَيْتِ لَا يَخْلُ لَنَا الصَّدَقَةُ

"We are the *ahl-al-Bayt*, (people of the house), *Sadaqah* is not lawful for us."

The word *ahl-al-Bayt*, refers to the Banu Hashim, families of Sayyidina 'Ali رضي الله عنه Sayyidina 'Abbas, Sayyidina Ja'far Aqil رضي الله عنه and Harith bin 'Abdul Muttalib. The *sadaqah* being described as impurities means that giving of *sadaqah* is an atonement for sins, and it wards off calamities. In this way *sadaqah* is ransom for man. Thus, in the higher levels *sadaqah* is seen in these forms.

Another secret behind this command is that if the Holy Prophet ﷺ himself took *sadaqah* and allowed those people to take it too whose benefit was his

¹ pl. of *sadaqah*

own benefit then it was possible that people might have misunderstood him and they might have said unseemly about him. That is why the Holy Prophet ﷺ shut this door perfectly. He made it clear that the advantage of *sadaqah* rebounded on the giver, and the receipts from the rich among a people are paid back to the poor of those very people. It is a great mercy on them and a blessing, and remover of evil and calamities.

Besides, those people who live by begging and make it into a habit, they suffer loss of *taqwa* (devotion to Allah), honor and bravery as well as other reputable habits. They become cowards and weak. They turn away from hard work, lawful earning and acquiring knowledge. They become easy going, and tend to lead a luxurious life. They love a life of luxury and idleness.

It is for these reasons too that the Holy Prophet ﷺ disallowed *sadaqah* for his family, lest they become dependent on it and shun hard work and become lazy in acquiring arts. Indeed, these are attributes that are against clean living. The Holy Prophet disallowed *sadaqah* for his people lest they become accustomed to such habits and become hard hearted and desirous of dishonorable livelihood and become ignominious and attain lost.

FASTING

THE REASON WHY MAN HAS TO FAST:

It is the demand of instinct that a man's intelligence perpetually dominate his base self. However, owing to human weakness sometime it is the other way about and his base self dictates his intelligence. Therefore, Islam has prescribed fasting to follow civilized behavior and to cleanse his soul.

1. Fasting aids man's intelligence to fully dominate his base self.
2. Fasting grows in man fear of Allah and deep devotion to Him.

Allah has said in the Qur'an: لَكُمْ نَسْرٌ

Fasting is prescribed to you that you may be God fearing (al-Baqarah, 2:183)

3. A man who fasts sees his own humbleness, indigence, the greatness of Allah and His power.
4. Fasting opens a man's insight.
5. It also promotes farsightedness.
6. The fasting man finds the reality of things uncovered to him.
7. Fasting distances wild, beastly qualities in man.
8. Fasting gets man nearer to the angles.
9. Fasting affords man an opportunity to show gratitude to Allah.
10. Fellow feeling grows in a fasting man. This excellence is explained by realizing that one who does not experience hunger and thirst cannot understand the plight of the hungry and thirsty. He cannot value the blessings on him and be grateful

to the Absolute Bestower of sustenances, the Absolute provider of livelihood. He may even thank Him with his tongue but he cannot show gratitude from the depths of his heart until his belly knows the pangs of hunger and his throat is dry with thirst, and his body knows the resultant weakness. Only when someone is seperated from something to which he is deeply attached does he know the value of that thing in his heart.

11. Fasting is healthy for the body and the soul. The doctors of medicine agreed that little eating and drinking is good for a healthy body and the *sufis* stressed that it is excellent for the soul.
12. Fasting is like a spiritual norishment for the man. It will serve as a sustanance in the next world. Those who do not take the spiritual nourishment with them to the other world will be hungry and thirsty here and spiritual bankruptcy will be apparent on them in the next world. It is worth believing that every thing provided to man in sustenance is from the treasures of Allah's Mercy. So, whatever he abandons here, he will surely get a recompense there and that will be better and superior what he surrenders here.
13. Fasting is a great sign of love for Allah. Just as one is deeply involved in someone's love and give up food and drink and even private relations with his wife, so too he drowns in the love of Allah and displays the same attitude. This is why it is not allowed to fast for the sake of anyone besides Allah.

THE REASON RAMADAN IS SET ASIDE FOR FASTING:

Allah has stated in the Holy Qur'an why the month of Ramadan is set aside for fasting.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ.

The month of Ramadan is that in which the Qur'an was sent down. (Al-Baqarah, 2:185).

Since the Qur'an was revealed in the month of Ramadan, it is a month in which blessings of Allah are showered abundantly on Muslims. Thus, the real purpose of fasting that is found in the words لعلكم تقرنون (that you may be God fearing) is achieved in a perfect manner.

THE REASON IT IS *MASNUN* TO READ THE QUR'AN TO THE END IN RAMADAN:

It is *mashnun* to recite the Qur'an in this month because it was revealed in this very month. Thus, he who reads the Qur'an in this month cover to cover is heir to all blessings, direct and indirect. The month of Ramadan is the source of all Islamic blessings and good things. Every religious favour and good that accrues to anyone during the year has its roots in the month of Ramadan, the glorious month. The zeal that one experiences in this month is the source of zeal and fervour through the rest of the year and any discord in this month is the base of discord the year round. This is because the revelation and blessings of the Qur'an, the treasury of all good and favours took place in this month.

شہرِ رمضانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

The month of Ramadan is that in which the Qur'an was sent down. (Al-Baqarah, 2:185).

WHY HURRY TO BREAK THE FAST & DELAY ITS BEGINNING:

To perform everything at its proper time is moderation. If the Holy Prophet ﷺ had not defined the commencement and culmination of hours of fasting then some people might have delayed breaking of fast to the late hours of *Isha* or they may have advanced the hours of commencement. Then, the common people found it difficult to imitate them. The time when fast is broken is called *Iftar* and the hours of commencement when the light meal is had is called *sahr*.

WHY IS FASTING NOT OBSERVED AT NIGHT:

The night hours are instinctively those when one gives up luxuries and desires. If fasting was prescribed at night then it would have been difficult to distinguish worship from habit and natural demands from the dictates of *Shari'ah*. That is why the *tahajjud* prayer, recital of Qur'an and making of supplications to Allah are deeds preferred in the night.

THE REASON ONE MONTH IS SET ASIDE EACH YEAR FOR FASTING:

1. If people were required to fast everyday for the full year, it would not have been possible for them to do so even after adopting necessary courses of action. So they were asked to fast for a fixed period after a duration of time displaying thereby a wanted arrangement and compensating any previous shortcoming. It is similar to the condition of a horse who is tethered to a nail and it tries to a few steps there and finally stops itself to its tether where it stands thereafter.
2. It is necessary that the numbers of fasting days be determined so no one may use his discretion in the matter. So, it became necessary to observe fasting everyday for a month restraining during this period from food and drink and sexual intercourse. Fasting less than a day would be like postponing the night back to a later hour. If it was required to restrain from these things at night then people are not accustomed to them at that hour so that they would not mind very much and would not care. The period of week or two is a very short period and would not affect the soul especially while two months is a long period during which the eyes would become dull and the body would tire. Considering these factors, the ideal fast is from dawn to sunset which is regarded a day by the Arabs.
3. Fasting is an antidote to every kind of carnal passion and there is some inconvenience too in it so there should have been a fixed limit to observe it. It should not be so little as to have no benefit and it should have

not be so much as to be burdensome on the body leaving one weak and uncomfortable. The reasonable limit is that which is currently prescribed. Then, there are two ways, in which a man may reduce his intake of food and drink. One method is to reduce the amount of food but this would not be feasible because different people eat different amount. Some eat very little and some other would remain hungry on the amount of food their companions eat. This method would not help and a man may eat much yet say he has eaten lesser than he needed.

The second method is to increase the interval between meals. This is the method recognized by *Shari'ah* and all sensible people agree to it. Generally, people eat twice, morning and evening, or just once in twenty-four hours. But, it cannot be that people asked to eat less everyday. They cannot be told, for instance, that they should eat very little so that animals may overpower them! Such a command would be unjust from the *Shari'ah* point of view.

It is also necessary that the interval should not be too long lest, it be harmful and cause vitality, for instance, if the interval were raised to three days and nights. It is against *shari'ah* and everyone cannot be given that trouble. The interval should be short and repeated so that the element of practice and 'obedience is grown and maintained. Otherwise hunger for once, no matter how severe, is of no purpose.

After recognizing these preliminaries one will have to agree that fasting should be observed for a full day for a month. Less than a day's fast is like pushing a meal slightly behind and many people forgo the meal in the

evening. As for the period of a week or two that is also a small period which cannot have any effect while a period of two months will cause the weakness.

4. The obligation to fast must be a universal obligation so that everyone benefits from it and reforms himself. Everyone should not be allowed to choose the month of fasting for himself otherwise the door would be opened to excuses in this regard, to neglecting duties and to laziness in observing a grand worship of Islam.
5. If a large group of Muslims observe something together at one time they would be encouraged in doing it, and it would make it easy to discharge their duty.
6. The observance together of anything at one time by Muslims all over the world gets on them the Mercy of Allah and produces in them unity and oneness. This is why Allah has set aside only a one particular month for fasting. If anyone contravenes this procedure without a valid reason then instead of Mercy he will invite upon himself with the wrath of Allah.

THE REASON IT IS FORBIDDEN TO FAST ON FIRST SHAWWAL:

QUESTION: What is the secret in decreeing unlawful the fast on first shawwal but making it obligatory to fast on the last day of Ramadan, although both days are alike?

ANSWER: Both the days are not alike rank and status. They may be alike in sunrise and sunset at similar times and period of day but they are not similar in terms of Allah's injunctions. The month of Ramadan is the one

during which Allah has prescribed fasting for His slaves. The first of Shawwal, on the other hand, is a day of Eid and happiness for the people. Allah has made it permissible for His slaves to eat and drink in gratitude to Him and everyone is a guest of Allah on this day. It is compulsory for His guest to accept the His hospitality. It is most disagreeable to Allah that anyone keep fast on this day and reject the invitation of Allah. It is a part of manners and duties of a guest that if he fasts he should do with the permission of the host. Thus, if the followers of Islam are the special guest of Allah on the first of Shawwal then how is it allowed to them to fast on that day? It is among the peculiarities of the injunctions of *Shari'ah* that on the last day of Ramadan fasting is *fard* while on the first day of Shawwal it is forbidden to fast. The last day of Ramadan is the day of perfection of Allah's blessings and of the completion of one's duties. The first day of Shawwal is the one on which all the Muslims are Allah's guest. In fact, all the creatures of Allah are His guests, always, but is the day of special hospitality and feast and it is a grave sin to refuse the invitation.

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THE REASON FOR *TARAWEH*¹ PRAYERS ON THE NIGHTS OF RAMADAN:

- (1) The *taraweh* prayers are ordained during the nights of Ramadan to counter the natural inclinations in a perfect way. After a day's strenous effort, a man

¹ *Taraweh*: twenty *rakaat* prayers in a congregational form, in two's after Isha prayers in the nights of Ramadan. Generally, Qur'an is recited from beginning to the end in the whole month.

naturally tends to rest and fight off tiredness and laziness gets over him. Instead of allowing him that, a form of worship is prescribed for him whereby a distinction is made between habit and worship.

- (2) The month of Ramadan is reserved for plenty of blessings and manifestation of Allah's light. So, a special form of worship is suggested during its nights because most of the blessings and manifestation of Allah descend during the nights.

THE REASON FOR SECLUDING ONESELF IN MOSQUE DURING THE LAST TEN DAYS OF RAMADAN:

The word *i'tikaf* is derived from '*akafa*' which means 'to cleave' to give oneself up 'to restrain', 'to remain constantly in a certain place'. The *mu'takif* is one who performs the *I'takaf*. He is fasting and restrains himself from all worldly desires and personal and sexual urges and stays in the mosque with the worship of Allah in mind. He throws himself to the Mercy of Allah. This behaviour is known as *i'takaf* and it is masnun. We see in Ibn Majah, a hadith transmitted by Ubbay ibn Ka'b رضي الله عنه that the Messenger of Allah ﷺ used to restrict himself in the mosque during the last ten days of Ramadan in performing *i'takaf*. We can say that the fasting is a beseeching supplication in the colour of love and *i'takaf* is the door through which the lover presents himself to his beloved in a very humble way. In other words, the *mu'takif* binds himself in the House of Allah in the same way a beseecher, a petition holder, stops at someone's

door and does not budge without getting his petition answered favourably. Or, like a lover he recklessly squats at his beloved's door, hungry and thirsty, unmindful of his needs of the world simply to have a glimpse of his beloved. He does not inch away until his beloved lets him have a glimpse of Himself. He gives up all his desires and rests his head at his beloved's doorstep. This is why *i'tikaf* is observed only at the House of Allah¹ that is, the mosque, and no where else because a lover seeking a glimpse must throw himself at the doorsteps of his beloved. This is why, again, that during *i'tikaf*, a *mu'takif* is not permitted to meet his wife during the night also because a true lover does not remember these things. Then what is said about the *Lailah tul-Qadr*² during the last ten days of Ramadan is actually one such glimpse that is afforded to a lover!

THE REASON THE PAST IS NOT NULLIFIED IF ANYONE FORGETFULLY EATS OR DRINKS OR HAS SEXUAL INTERCOURSE:

QUESTION: *SAWM* (fasting) means to cease or abandon. If anyone eats or drinks something forgetfully, he breaks the limits of fasting; how then his fasting continues to be valid?

ANSWER: If a person who is fasting uses something that invalidates his fast out of forgetfulness even though he continues to hold the grip over his fast and, according

¹ A woman is allowed to observe it at a special place in her house which is regarded a mosque.

² *Laylah tul-Qadr*: the night of power, one of the nights on the odd dates of the last ten days of Ramadan.

to *Shari'ah* he maintains abstinence in this regard. This is because Allah has attributed this behavior to Himself. The Holy Prophet ﷺ has said,

إِنَّ اللَّهَ أَطْعَمَهُ وَسَقَاهُ

“Allah has fed him and given him to drink.”

Thus, the deed of the slave is lacking in this case although he may have eaten perceptibly and the fast remains as valid as it was before he ate anything.

THE WISDOM IN EQUATING THIRTY-SIX FASTS IN A YEAR TO A FULL YEAR'S:

The Holy Prophet ﷺ has said,

مَنْ صَيَامَ صِيامَ رَمَضَانَ فَاتَّبَعَهُ سَتَّاً مِّنْ شَوَّالٍ كَانَ كَصِيَامِ الدَّهْرِ

“if anyone fasts during Ramadan and follows it with six days in Shawwal, it will be like perpetual fasting.”

The secret in fasting on these days lies in their similarity to the *Sunnah* prayers attached to the five daily obligatory prayers through which any shortcoming in their prayers is perfected. Among the merits of these facts is that the worshipper is rewarded as if he fasts perpetually. This is from the procedure whereby one act of piety fetches reward equal to ten acts and these six days fasting perfects the calculation, the thirty days of Ramadan plus the six days of Shawwal equal to thirty-six which multiplied by ten equal three hundred and sixty.

WHY ARE DOORS OF HELL SHUT & DOORS OF PARADISE OPENED IN THE MONTH OF RAMADAN:

Sayyadin Abu Hurayrah رضي الله عنه reports the saying of Messenger of Allah صلى الله عليه وسلم

اذا جاء شهر رمضان فتحت ابواب الجنة وغلقت ابواب النار

وصدت الشياطين

"When Ramadan begins, the gates of Paradise opened, the gates of Hell are locked, and the devils are chained."

It is obvious that the evil committed by men generally in the world is because of their strength and physical ability they possess. When a person's energy saps because of fasting in Ramadan, there is a diminishing tendency in the commission of sin. When men give up food and drink only for the sake of Allah and avoid sins, the Mercy of Allah, springs forth for them and the doors of Paradise open up, and the locking of doors of Hell is obvious from the abstaining from sin. The fire of Hell flares up because of the wrath of Allah and if sins are committed the gates of Hell are said to be shut.

The chaining of the devils is also obvious. When there is vitality in the veins and body of man and he is well-fed, he is inclined to sin. The devilish movements are apparent in his limbs. But when he is hungry and thirsty and the sexual impulses are suppressed at the command of Allah to perfect fasting then it is certain that the devils are chained. The Holy Prophet صلى الله عليه وسلم has said,

ان الشيطان يجري من بني آدم بجري الدم

"The devils flows in the body of the sons of Aadam عليه السلام as blood flows."

This Hadith makes it clear that the devil lives in the vein of man. According to some the chaining of devil is seen in the weakening of the veins and suppressing of the devilish tendencies because of fasting. And, chaining in the literal sense lies in the literal meaning of the Hadith. In the world when an important personality is arriving anywhere the mischief-makers are but under vigil. Thus, the same thing is done in Ramadan on the arrival of blessings and manifestation of the light of Allah. If, in spite of that sins are committed they are because of man's own base self not because of the devil.

WHY IS FASTING NOT OBSERVED IN RAMADAN AT THE NORTH & SOUTH POLES:

Question: The days and nights are extend at the two Poles for six months. It is explained in detail in the next few lines and the question is apparent too in these lines.

When the sun is over the equator, it throws its light on both, the North pole and the South Pole. Just as it is move to the north of the equator, its light moves away from the South Pole and towards the North Pole, heralding day there and leaving the night at the South Pole. It takes three months to travel from the equator to the tropic of Cancer at the northern verge ($23,028'N$). The return journey is another three months. During these six months, the North Pole is bright with sunlight while the South Pole misses it during this long period. Then, for the next six months the sun travels to the southern hemisphere to verge

of the Tropic of Capricorn (23,028)S, and returns to the equator. The South pole benefits during this period from sunshine and the North remains bereft of it, there being day time at the South Pole and night at the North Pole. In other words, from 21st march to 22nd September, the sun remains in the northern hemisphere so that it is daytime all these months at the North Pole and night at the South Pole. So, how should fasting be observed at a place where a day lasts six months and a night as long. It is beyond a man to fast that long waiting six months for the sun to set and going without food and drink all this time. For instance, if anyone goes to Greenland how may he arrange his fasts?

ANSWER: the Noble Qur'an has not looked over the question of fasting of the two poles or Greenland. Rather, it has made it very clear and said

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصْمُمْ
So whosoever of you witnesses the month, he should fast therein. (al-Baqarah,2:185).

Thus, when the opportunity of Ramadan does not arrive, and the month of Ramadan is not seen at all, then there is no obligation to fast. The same applies to prayers at such places because Allah says

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مُّرْكَبًا

Surely the *salah* is prescribed for the believers at appointed times. (an-Nisa,4:103).

So, when these hours are not found, no prayer is prescribed. Let us look at this example. It is a prescribed punishment that the hand of the thief must be amputated. These people could be Muslims too or turn into Muslims. They do pray. The Qur'an tells us that both hands must be washed or wiped when performing ablution or *tayyamum*.

But, if a man does not have hands, how will he wash them!

In the same way, when there is no Ramadan, what does it mean to observe fasting in Ramadan. This is the opinion of some *Ulama*. Some other opine that the underlying purpose is prayer and fasting and time is appointed where that is possible. If it is not possible to determine a time-table then the required worship will not be omitted. Worshippers will have to reckon a time-table and observe prayer and fasting. It is safer to go by this opinion. If anyone, on the other hand, argues that the said verse is not enough to decide this question and the Qur'an does not provide an answer to this problem then our answer is generally people or other animals do not inhabitate the two Poles because of glaciers and ice. It is almost impossible to live there. Therefore, fasting is not obligatory where there is no possibility of human life.

Let us be very clear. A king's commands are imposed where his subjects are found. If there is not one of his subjects living at a place, his commands are not imposed at all.

The explanation of the first answer is that the month of Ramadan is according to the lunar calender. Allah says after prescribing fasting, شهـر رمـضـان الـذـى أـنـزل فـي الـقـرـآن The month of Ramadan is that in which the Qur'an was sent down.

(al-Baqarah, 2:185).

It is clear that Ramadan is a lunar month. Each lunar month is made up of twenty-nine days and twelve

hours and twenty-four minutes (29 days, 12 hours, 24 minutes).¹ اذا فات الشرط فات المشرط.¹

"When the condition is lacking the stipulation is also set aside."

We have already mentioned the disagreements of the ulama in the issue.

THE REASON FOR SADAQAH AL FITR:

1. *Sadaqah al-Fitr* is prescribed on the *Eid-al-fitr* because it is very clear that the *Eid* is a symbol of Allah. Secondly, it is a means to purification of those who had fasted and it makes up for any shortcoming in their fasting just as the *Sunnah* prayers compensate any defects in the *fard* prayers. The *sadaqah* does the same thing for fasting.
2. The rich and those who afford make a display of the *Eid* but the poor and the needy live in the same manner as during Ramadan. Therefore, Allah has ordained that the rich pay the poor the *sadaqah* before the *Eid* as an expression of compassion for the creatures of Allah. Thus, they too may celebrate *Eid*. It is necessary that *sadaqah* be paid before the *Eid* prayer. If there are plenty of poor people, then it is suggested that the *sadaqah* be collected at one place to assure them that their rights are protected.

¹ Where the lunar month is not found there is no fasting.

WHY IS SADAQAH AL FITR DETERMINED IN FIXED AMOUNTS:

The Holy Prophet ﷺ had fixed the *sadaqah al-fitr* payable against every slave, free man or woman, young or old at one *sa'*¹ dried dates or barley. A platter that can hold enough wheat is said to hold one *sa'*. Dried date or barley may be filled in that platter and it is said to be one *sa'*. This quantity is fixed because it probably suffices one small family for one day. The poor and needy find their demand satisfied in this way. At the same time, no giver feels the pinch on giving that much. If wheat is given then it is given half a *sa'*, because it was costly at that time as compared to barley. The rich could afford to eat but the poor did not afford it.

¹'*Sa'* A measure of weight.

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THE TWO EIDS

THE SECRET BEHIND THE *EID AL-FITR*:

1. Every people do have a day festival on which they celebrate, wear the finest clothes and eat the best food they can. In fact, according to a Hadith.

كُلْ قَرْمَ عِيدٌ وَهَذَا عِيدُنَا

“There is an ‘Eid for every people and this is our ‘Eid.’”

- (2) It is the day when people have ended their fasting and paid a kind of *zakah*, too. This day they are happy in two ways, physically and mentally. The physical happiness is from seeing through a strenuous worship that fasting is, and they have also paid *sadaqah*, to the needy. Their mental happiness lies in the guidance and ability bestowed on them by Allah to fulfil an obligatory worship and in the life He gave them and their families to live the year through. They are thus commanded to express happiness.

WHY ARE THE TWO EIDS OBSERVED:

Customs and habits are common with all people. Among other things, they also organize fairs and fetes regularly. These things are found in civilized and uncivilized nations. On such occasions, they pay special attention to food, clothing and mutual meetings, and behave extra-ordinarily. This is a natural trait until it goes out of hand, and as we see, greed, passion and lustful

behavior have find their ways in these celebrations. Many of these fairs are commercially sponsored. Many of the fairs in India are a commercial affair and they are held almost every week in one or the other village:

In some of the fairs, the animals are brought and these are called, locally *mandi*. Various motives prompt these fairs. Some people earn their livelihood from these fairs, others collect donations for a cause; or some people make an offering out of the collections. There are those who also hope to earn a name out of the fairs.

The Holy Prophet ﷺ has favoured us in many great ways. One of this favours is that he reformed the organization of these fairs. He did not stop the fairs altogether but he reformed and rectified them because such events are a natural human tendency and cannot be stopped altogether. He did with these fairs the same thing as he did in correcting other bad habits –he saw that the spirit behind these things was respect of Allah and love for His creatures. Thus, he made it obligatory that the first thing one may do on 'Eid day is to call the *takbir* (*Allahu Akbar*, Allah is the Greatest.) He prescribed those words which are the best in this regard, and among His attributes the word *Akbar* (Greatest) is the most emphatic. The word 'Allah' itself is most perfect and comprehensive and no other word can express the same wide, all-embracing meaning. This was to show respect to Allah and His commands. To show love and compassion to His creatures, the *sadaqah fitr* is made obligatory on the *Eid ul-Fitr*. The worshipper should go to his prayer for *Eid* only after he has discharged his obligation on this account. The *Sunnah* is in this manner but some times on special occasions, the *sadaqah al-fitri* is collected together to

satisfy the needy that their rights stand protected. As for the '*Eid ul-adha*' the needy and the other people are treated to سيد الطعام لحم 'the best of food, meat'.

The Holy Prophet ﷺ brought about these things so that the obligation placed by Allah on men and the mutual rights of His creatures may also be met. In none of the worldly fairs, we find the same rights protected or the same wise things incorporated as are found in two '*Eids*'.

WHY IS *EID UL-ADHA* OBSERVED:

Times of worship are determined and there is a wisdom behind that and a driving force. The occasions when the Prophets ﷺ had done something in obedience and worship of Allah and He had accepted their efforts, that day is remembered and their devotion is recalled by asking the worshipper to devote themselves in symbolic worship on that occasion. It is the same with '*Eid ul-adha*'. It marks the day when Sayyadina Ibrahim عليه السلام had offered to sacrifices his son Sayyidna Ismail عليه السلام at the command of Allah. Allah bestowed him a great offering that he may make instead of Sayyidna Ismail عليه السلام. This is the philosophy that prompts the '*Eid al-adha*' and the sacrifice on that day. It recalls the life of Prophet Ibrahim عليه السلام and his sacrifices, physical and monetary, in obedience of Allah and the extreme patience shown by him. It serves as a guidance to people. It is also a comparison with the pilgrims (of *Hajj*) and people are encouraged to follow in the footsteps of the pilgrims.

WHY IS PRAYER & SERMON A PART OF THE TWO 'EIDS:

The prayer and sermon are observed on Eid to ensure that none of the gatherings of the Muslims may lack remembrance of Allah, the symbols of religion and raising the name of Allah. There is a day in a lives of every people on which they express their feelings of magnificence and grandeur and celebrate it very merrily. This is a custom observed by Arabs and non-Arabs alike.

When the Holy Prophet ﷺ migrated to Madinah, he found the people observing two days of festival during which they indulged in foolish activities. He told them that Allah had chosen two days of festival for them instead of what they were used to celebrate and those days were the days of Al-adha and Al-Fitr. Their days were replaced because the days of celebration are usually identified with their religion and have some occasion to recall or respect.

The Holy Prophet ﷺ did not let them continue to observe their previous days of festival because that would leave traces of pre-Islamic era and those customs would be observed unwittingly. So, he got them to observe the two days of 'Eid. One of these respects the symbol of sacrifice of Sayyidina Ibrahim علیہ السلام. The excellence of the day is reflected in remembrance of Allah and other forms of worship. The gatherings and celebrations of Muslims do not coil around play and wasteful pranks, but the objective is to confirm the Kalimah, of Islam. To call out the takbir is *masnun* on this day. Allah has said :

وَلِذِكْرِ اللَّهِ عَلَى مَا هُدَى كُمْ

and *magifly* Allah that He has guided you.
 (al-Baqarah, 2:185).

THE REASON ATTENTION IS PAID TO GOOD FOOD & DRESS ON 'EID DAYS:

The day of '*Eid*' is a day of feast for the slaves of Allah. They are His guests. It is obvious that they should partake of choice food and value that blessing. The blessings of Allah should be used to prepare choicest food and money may be expended within permissible limits on food, drink and dress because that is the way to respect the hospitality of Allah. This is a day of feast and it is upto the Believer to be magnanimous in food and take care of the poor people.

WHY ARE EXTRA TAKBIRS CALLED OUT IN EID PRAYERS:

The magnifying of Allah through takbir signifies respect for the Greatness of Allah and His Majesty, and one's own humility and submission. There is no doubt that people evince their joy, glorify and magnificence on the days '*Eid*' so it is proper that they offset their display of personal glory with confirmation of Allah's Greatness and Majesty. It is He Who has allowed them to celebrate on that day. So, the Magnifying of Allah is His right and the raising of the hands to the ears is to concede one's own humbleness and shunning of arrogance. It is also to confirm that there is none besides Allah. Its also signifies one's repentance for arrogant behavior.

Besides, any expression of lawful behavior is always brought to a moderate level by adopting counter measures. The display of magnificence and the glory on two 'Eid days is offset by repeatedly calling out the *takbir* (*Allahu Akbar*, Allah is the Greatest). The philosophy behind it is attention to Allah and abandoning all save Him.

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AL-ADHA

THE REASON FOR OBSERVANCE OF SACRIFICE:

The word *qurbani* is derived from *qurban*. It is said:

قربان بالضم وهو يتقرب به إلى الله تعالى يقال قربت الله

“Qurban is used to express that whereby man seeks nearness to Allah, the Exalted, and it is said: nearness to Allah”

قربت الله قرباناً

“It is through *qurbani* (sacrifice) that man seeks nearness to Allah and that deed is called *qurbani*.”

- (1) What is sacrifice truly? It is a teaching through illustrative deed. The ignorant and the educated both read it and decipher it. It tells us that Allah does not need anyone's blood or flesh. He is the One of whom it said: دُرْهَمٌ وَلَا يُطْعَمُ: He who feeds and is not fed . (al-An'am, 6:14).

He is Pure and Great. He is the independent and does not need the skin or flesh. Rather, he teaches you that you should seek nearness to Him. You should sacrifice a dear animal symbolic of the sacrifice of your own self.

- (2) Those people who say that to sacrifice something is an unintelligent act should realize that this is done worldwide. If the history of different people is studied it will reveal that an insignificant thing is

- (7)
- sacrificed for something that is significant. This is seen in very small things and very large too. We used to hear that when a poisonous snake bites it, the finger must be cut off so that the poison does not spread to the entire body. It is like the sacrificing the finger for the rest of the body.
- (3) In the same way, if anyone visits us than we have to offer him whatever we have to please him. Everything that we have is nothing compare to our guest.
- (4) More than that the people sacrifice chicken and sheep. Rather, they do not think twice in offering a cow or a camel to their dear guests.
- (5) It is observed about those people who does not agree that animals must be slaughtered, they do kill hundred of germs on their wounds to save their lives. We can see beyond that –the downtrodden people are sacrificed for the upper strata. Take for example the sweepers. Though it is a day of 'Eid' yet they have to do their work as usual –nay, they have to put an extra work to clean every passage lest people suffer! So, the happiness of the poor is overlooked that the well-to-do may be happy.
- (6) Some Hindus who live in villages have extremist ideas in eating habits. In Ladakh, they do not even drink milk because that is the right of the young animals. But these Hindus milk the animal pretending some other purpose and cheat thereby. They also show cruelty to the animal and its young by getting them to work excessively, not stopping themselves from beating the animals. This also a sacrifice on the part of the animals of some kind.

(7) The ordinary constable sacrifices his wishes for his officer and that man for a higher officer who for the King.

Allah has retained this natural tendency and taught us through the sacrifice that the one at a lower level gives up for one at a higher status.

WHY IS IT NOT CRUEL TO SACRIFICE AN ANIMAL:

Those who believe in Allah, no matter who they are, never say that Allah is cruel but they all agree that He is Rahman and Rahim-the Most Merciful and compassionate.

In the light of this truth look at the works of Allah. The flying birds including the hunting birds hawk, falcon, vulture etc. they eat the flesh of the smaller or weaker birds and do not prefer grass, vegetables or fruits. Observe also the moth. How it fares the fire! Turn then to water. There are blood sucking animals in it, large fish, crocodiles and alligators; they gobble the smaller fish and other aquatic animals. Some of them swim across from the North Pole to the South Pole hunting all the way. Even on the surface of the earth the pangolin an ant-eating animal lies in wait sticking its tongue out. The ants are lured to its tongue because of its sweetness and when a sufficient numbers are gathered on it, it quickly pulls the tongue in its mouth gulping down all the ants in one morsel. The spider hunts the flies. Fly-eaters and bee-eaters kill flies and bees for their food. The cheetah, leopard and panther kill the monkey. The lion, tiger, and other ferocious animals also hunt different animals. The cat also kills the mouse.

Now can anyone who observes the working of the nature in this manner say that the command to sacrifice is cruel? It is not cruel in any way. Man cannot be accused of slaughtering an animal. Lice infest his hair. Worms gets over him. They are killed. And, it cannot be called cruelty. When that is not cruelty and the superior is allowed to kill the inferior then the objection on slaughter is meaningless.

Let us go further. Ponder over it. The angel of death, the *Malik al-mawt*, does not spare great prophets, Messengers, kings, young children, poor, rich or great traders! He kills them and exiles them from this world!

Returning to the sacrifice of animals on '*Eid ul-Adha*', if it was stopped because it is a breach of mercy, will Allah let them live for ever? Will it amount to showing mercy to animals if they do not die ever?

After this preliminary discourse, we assert that if to slaughter an animal was a violation of merciful behavior then Allah would never have created the hunting animals, the predators and carnivores. If they are not slaughtered, they will die through illness anyway. That will be very painful to them.

It is the law of the nature that everything tends to grow and multiply. If the seed of the bunyan tree is carefully preserved, we would find bunyan everywhere. No other thing would grow. But, there is a check to its growth. Thousands of animals devour its fruit. It is the will of Allah that its growth and increase is checked. In the same way, if all the cows are preserved and look after a time will come when there will be world wide shortage of its folder. They will die of hunger and thirst. In the face of

these facts, how can we say that slaughtering animals is against the will of Allah?

THE REASON IT IS UNLAWFUL TO SLAUGHTER A HUMAN BEING:

These arguments might prompt someone to deduce that it is proper to slaughter human beings too. There is no doubt, as it is, good for man too that he is slaughtered. That is why it is considered an excellent form of death to be martyred. However, there are many potent and cogent reasons why man must not be slaughtered.

The gist of this is that there are rights of others too on man. He has to rear someone, to look after others and so on. If it is allowed to slaughter him then there would be a chain of difficulties and problems. That is why it is a grave sin to kill man and it invites punishment in common law and Sahri'ah.

In short, it is not proper to kill man because there are many rights on him. If those rights are violated then that will give rise to much suffering.

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WHY HAJJ AND TAWAF:

- (1) The wisdom behind prescribing *Hajj* as a form of worship for the Children of Aadam عليهم السلام lies in the fact in every worship Allah combines spiritual effort with physical effort. Man's physical effort in worship arouses in him a spiritual awakening. It was in the light of this practice that the foundations of the *Ka'bah* were laid.

The fact is that man is created to worship Allah. Worship is of two kinds. (1) Humility and self-abasement. (2) Love and selfishness. Humility and self-abasement are achieved through prayer. It uses physical effort to arouse in the worshipper the qualities of humbleness and submission to such extreme that the inner prostration of the heart is reflected in the physical prostration of the body. In this way, both body and soul combine in worshipping Allah.

- (2) The prostration of the body is not a useless and a vain effort. First of all, it is an agreed fact that just as Allah has created the soul, He has created the body too, and He has the right over both as the Creator. Besides that, body and soul work together and have a say over each other. Sometimes physical prostration motivates the soul to prostrate and at other times the soul causes the body to prostrate. Body and souls are like mirrors to one another. For instance, if someone pretends to laugh with body, he might get a real laughter, which is the cheerfulness of his soul. In the same way, if

anyone pretends that his body (eyes, in this case) weeps, he might truly weep on the inspiration of the soul that is hurt and feel narrowness. Thus, the second kind of worship –love and selfishness –also prompts a mutual relationship between body and soul.

- (3) Mad with love, a man's soul always moves round its beloved kissing its abode. It is a specimen if this thing that is seen in the *Ka'bah* for the physical lovers of truth. Allah says to his slaves, "This is my House. The *Hajr Aswad* (Black Stone) is the stone of my house". The command was given that man may also express his tremendous love in a physical manner. Thus, the pilgrims performing *Hajj* make a proper physical appearance and move around the House of Allah, as though they are madly in love with Allah. They shun personal adornment, shave their head and encircle His House supplicating Him in the fashion of those deeply immersed in divine mediation looking like lunatics. This extreme physical involvement arouses spiritual heat and love: This is the philosophy in the physical rounds known as *Tawaf* of the House and in the kissing of its stone.

- (4) Many man devote themselves in love and a deep desire of their Lord. They are restless to achieve their desire somehow. They do not find anyway to get their desire except by performing *Hajj*.

- (5) Every people and kingdom always need a central place, say a court or an audience. At this place, all the people assemble and know each other, benefit

mutually and respect their national symbols. It is this that religion needs and *Hajj* is the answer. It affords opportunity to everyone meet each other and benefits mutually which benefit they lacked before their meeting. Mutual advantage accrues only on meeting one another and giving each other company. The opportunity also allows them to respect the symbols of their religion.

- (6) There is nothing as useful as *Hajj* to recall the lives of religious elders and to get oneself to adopt their behaviour.
- (7) To perform *Hajj*, the pilgrims have to undertake long and tiresome journeys. It is a very arduous and strenuous task. Therefore, to endure these difficulties is to worship Allah alone and because of that, the worshipper's sins are forgiven.
- (8) When the pilgrims performs the *tawaf*, he resembles those angels who are near Allah when they perform *tawaf* round the Throne of Allah.
- (9) The pilgrim must not presume that his *tawaf* round the *Ka'bah* is the circumambulation of the body. Rather, the real meaning of the *tawaf* is the *tawaf* round the Lord of the *Ka'bah* which the heart performs. Thus, the excellent encircling by the heart is the circumambulation of the divinity and the *Ka'bah* is the representative of the Divine Personality in an apparent sense. That court of Allah is in the hidden world unseen to our eyes just as our body is the representative of the soul in the visible world.

- (10) Further, obedience or submission and supplications is of two kinds, the slavish obedience of the servant to his master or king, and the loving obedience of the lover for the beloved. The first kind calls upon the slaves to don appropriate garments, present himself before his master with due respect, obey all the authorities while his hands are on ears in obedience, fold his hands and await a command, bow down in obeisance and place his forehead on the ground. This is represented in prayer. The second kind, which is the loving obedience sees the lover withdraw himself from food and drink. He abandons his parents and joins his beloved as though they were one body. He rushes madly to the place about which he learns as a point of his beloved's attention and favours; in his rush he is unmindful of his turban and cap, relinquishing his person and moving like a mad lover who, when he hears of hindrances by enemies, hurls pebbles (at them). This is seen in *Hajj*.
- (11) All the people are accustomed to holding fairs. However, these fairs are always a worldly affair and they are bereft of the expression of pure unity of Allah whether they are religious fairs or national ones. There is simply play and fooling around. They reflect devotion to idols and others besides Allah and have nothing to do with greatness of, and respect for, Allah. In contrast, the assemblage for *Hajj* is an Islamic fair and it is a perfectly spiritual affair.

THE REASON *HAJJ* IS WAJIB ON THE RICH:

- (1) Luxury and pride are destructive diseases of the rich. They obstruct progress. The removal of laziness and self praise is possible through journeying through far off places, leaving behind friends and relatives, enduring extremes heat and cold, learning about the culture, art and religion of different countries and the habits of their natives.
- (2) The rites of *Hajj* are staunch enemies of pride and arrogance. Encouragement for the luxury-livings to abandon their habits is found in shunning pomp and show, and walking bare-headed miles together with the poor. So, what is behind *Hajj*? It is to turn the Islamic people into experienced and clever man.
- (3) There is no doubt that the rich are able to gain for their own country from the good of another country in manner and to the extent the poor cannot.

THE SECRET IN ONLY TWO UNSTITCHED PIECES OF *IHRAM*:

The *Hajj* is *fard* (an absolute obligation) on the rich. It is possible –nay, necessary –that a retinue of servants accompany them to perform *Hajj*. Some poor people too would have made their way there compelled by their love and eagerness. So, Islam made it sure that unity be perfected among its adherents by suggesting a two-piece, unstitched covering for the body. The rich and the poor are place at par, both bare-headed and without decent shirt –a perfect display of oneness and simplicity.

REFUTATION OF THE OBJECTION TO TOUCHING & KISSING THE BLACK STONE:

The ignorant people say that Muslims worship the stone. Let the Aryans and Christians define worship. The necessary part of a proper worship is praise of Allah, supplication to Him and deep attention. Let those who have raised the objection tell us when do Muslims supplicate the stone, pay attention to it and praise it. In no form of Islamic worship is this stone mentioned. Rather, in all Islamic worships, *Makkah* is also not mentioned, so what is a stone? If to touch a stone or to kiss it is to worship it then all people are worshippers of their wives and of the earth.

The truth is that the sacred places a illustrative language speaks out for the heart. Even 'Isa bin Maryum' عليه السلام has said that such things are by way of illustration.

THE BLACK STONE IS SYMBOLIC OF ILLUSTRATIVE LANGUAGE:

The truth is that the illustrative language is used in the world for ages. The Hindus have with them the illustrative stories of Ramchanderji and Shivaji. The testimony of illustrative language is seen in the dream of Danyal Rumi who saw Sikandar Rumi as a one -horned goat. (Danyal chapter 1). Dara Irani's illustrative conversation is found in poetry. We find many examples of illustrative language in books and newspapers in India. An editor of a magazine in Iskandariya, Egypt, has published a magazine about ancient illustrative language,

it consists of the pictures of animals, tools, trees, etc. It shows that language was used commonly in the world in ancient times. It is still used in countries where facilities of education are scarce or simply unavailable. In fact, compared to the illustrative language is more effective: This is why recollections are expressed in illustrations and this, indeed, is the call of intelligence and philosophy.

Yusha' Nun had picked up twelve stones while he was passing by Yurwan (Yusha' chapter 6). According to the Christians it was a prediction of the twelve disciples. The Christians and the Jews call the other people and some distinguished ones stones. It was their way of speech. They called Patras (Peter) a stone because he became the foundation stone for the Church.

We now turn to the sacred Books that contain a prediction concerning the Seal of the Prophets *Muhammad* Messenger of Allah ﷺ with great effectiveness. (Iluq, 20:16:17) "The stones that the masons rejected became the cornerstone." (Zahur 18-22). The stone that the masons rejected was then a cornerstone." (Mata 21 Torah 22-24). This is a prediction found in many sacred books. It found reality and confirmation in the great place of worship at Makkah as an illustrative language in the body of the Black Stone at its corner. The stone lay in that corner centuries before Prophet Mohammad ﷺ from the times of Prophet *Ibrahim* عليه السلام to be exact. The Arab kissed it and lay their hands on it. In other words, it was from ancient times that we are told through illustrative language that the stone would lies in the corner of the sacred mosque at *Makkah* and the strong edifice built by the Prophets and the Messengers was finalized with it. It would be the distinction of this corner stone the

allegiance to the Prophets would amount to allegiance to Allah and obedience to them would amount to obedience to Allah. The Holy Prophet ﷺ also pointed out to this idea (see the *Mishkat*).

The Holy Prophet ﷺ has said,

مثلى ومثل الانبياء كمثل قصر احسن بنائه وترك منه موضع اللبن
إلى ان قال فكنت انا سدت موضع اللبن وفي رواية فانا تلك اللبن

"My example and that of the other prophets is like the palace that is built very beautiful. A place is left therein for a brick, and I am that brick."

THE SECRET IN PERFORMING SA'I BETWEEN SAFAH AND MARWAH:

- (1) The area between Safah and Marwah is like the square of the *Ka'bah*. The sa'i (walk to and fro seven times) between them is like the repeated appearance of slave before his king's palace to express his sincere devotion and willingness to serve so that he may benefit from a merciful glance.
- (2) The secret lies in the example of one who approaches a king and when he goes out he does not know what his fate has been, whether he is favoured or not. So, he comes and goes, again and again, in and out of the square before the palace saying to himself." If he will not have mercy on me the first time, he will show mercy the second time, and so on." That is exactly what the pilgrim does when he makes the rounds of *Safa* and *Marwah*.

گفت پیغمبر پوس کوں درے عاقبت زال در بر دل آید مرے

سایہ قمر سر نہ ہو عاقبت جو دعا یادہ ہو
 چوں شنی ہر رکونے کے عاقبت یعنی تو ہم رونے کے
 چوں زجا ہے میکنی ہر روز خاک عاقبت اندر رہی در آب پاک

(3) The secrets in the circuits between Safah and Marwah lies also in recalling the behavior of mother Sayyadina Ismail عليه السلام، Sayyadah Hajra عليه السلام. When she was very disturbed and perturbed she moved quickly between Safah and Marwah in the manner of one who is worried and raised quick steps. Allah removed her worry in two ways. She discovered the water of zamzam and Allah put into the hearts of men that they should inhabit the desolate place. So, it becomes necessary for Ismail عليه السلام and his children and followers that they should recall this blessing and their feat and be grateful for that. In this way their beastly strength would be suppressed and they would be guided to Allah. Nothing could be better for that than to disclose their firm belief in a way that is contrary to their normal habit –to imitate the suffering of Sayyidah Hajra عليه السلام. At such times it is much better to imitate a condition than to express it orally.

WHY MAKKAH ALONE FOR HAJJ:

It seemed necessary to assemble of *Hajj* at the place where the signs of Allah are found. It is *BaytAllah* (House of Allah) at Makkah. It;s the most worthy place for *Hajj*. The signs of Allah are clearly found here. Thus we may count:

- (a) Sayyadina Ibrahim عليه السلام laid its foundation at the command of Allah and revelation from him. Many *Ummah* hasten to his piety and excellency.

- (b) It is the place of the origin of Islam. There are recollections here of such people whose efforts removed traces of idolatry from the world and purity of Allah was established.
- (c) There is no doubt that the call of oneness of Allah started from Makkah. This great place supported the question of unity and eliminated polytheism and association with Allah. It removed hypocrisy in national affairs, political disorder and inter-tribe warfare. It wiped out the traces of 'burying alive the female child', alcoholism, and gambling. It replaced hypocrisy, laziness and idleness with freedom, patience, bravery and fraternity, and it grew compassion and determination in the people.

WHY IS THE HEAD SHAVED IN HAJJ:

The reason the head is shaved in the *Hajj* is that the head is uncovered for many days and dust may have gathered in the hair. So, shaving the head is the best way for many people to wash their head, or they may have their hair cut. The command for shaving the head is found in Qur'an and Sunnah as also in earlier sacred books (*Ayub*, 10:20) "The one who makes an offering must have the head shaved at the gate of the community's tent." (6:18)

THE REASON KA'BAH IS FACED IN PRAYER:

- (1) The Qur'an itself tells us why.

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِتَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ
مِنْ يَتَّقْلِبُ عَلَى عَقِبَتِهِ.

And We appointed not the *Qiblah*, which you (O Prophet) have had except in order that We might know who followed the Messenger from him who turned back on his heels

- 2 It is very clear and allowed the intelligent no scope of doubt that the purpose was to purify worship through one clear and distinguished religion. To this end it is necessary that the *Ummah* face one direction that would strengthen their spiritual outlook.
- 3 It is helpful in gaining unanimity and unity so all were commanded to worship to their true God as one. Every Muslim is certain that *BaytAllah* was built in Makkah by the great preacher of the unity. In a subsequent era a perfect Prophet from his descendants brought a complete Shari'ah and revived his teachings. When that direction is faced in prayer, the entire picture moves before the eyes and the worshipper remembers all the sacrifices and efforts of the Holy Prophet ﷺ in upholding and promoting the world of Allah.
- 4 The followers of Islam call the *Ka'bah* the *BaytAllah* (House of Allah). When anyone goes to another's house he visits the owner of the house (not the house). When respect is shown to a king or a righteous man, it is not the throne or the place that is respected.
- 5 The wisdom in this lies also in the fact that the perfect religion which is the religion of unity began from this pure land. In following this direction the wisdom is maintained. Otherwise it is the belief of the Muslims that Allah is not restricted to any place or direction. He is independent of elemental parts and evolutionary tendencies. There is no direction where He is ever-limited and there is no particular house or place where He ever stays at the exclusion of other directions and places. It is this fact that the Qur'an indicates and it refutes beforehand the objection of anyone given to objecting. It says:

رَبُّهُ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْمَانُكُلُّنَا قَمْ رِجْهُ اللَّهُ.

And to Allah belong the East and the West, so whithersoever you turn, there is Allah's countenance.

(Al-Baqarah, 2:115).

- 6 There is yet one more delicate idea: when a Muslim stands to pray facing *Qiblah* he recites this verse of the Qur'an,

إِنِّي رَجَحْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حِينَأَنَا مِنَ الْمُشْرِكِينَ

Surely, I have turned my face, as a man of pure faith, to Him Who originated the heavens and the earth and I am not of the associators. (al-An'am, 6:79)

Then, how is it that, in spite of this clear explanation, the Muslims are accused of worshipping the *Ka'bah*.

- (7) The secret also lies in preventing division in collective worship and ensuring that the Muslims of the whole world face one direction.

THE PHILOSOPHY OF APPLICATION OF *IHRAM* &*LABAYK* AT THE *MEQAT*:

The truth of *Meeqat* is that the pilgrim should enter Makkah in such a condition that his head is covered with dust, his body is dirty and unclean and his soul is humiliated. This also the desire of the Holy Prophet ﷺ . So, it follows that the *ihram* must be adopted before the pilgrim reaches Makkah. If the pilgrims were required to assume *ihram* at their individual native places, that would have been a great inconvenience to them. Some places are not at a distance of one month's journey to Makkah and some are more than that. So, some places are marked around Makkah each of them known as *meeqat* from where the pilgrim assumes *ihram*. Naturally, all these places are well-known and no one is unaware of them.

As for the calling out of the *Labayak*, the pilgrim must realize the assumption of *ihram* at the *Meeqat* and reciting *labayak* is his response to the summons of Allah and he says, "Here I am!" the pilgrim must also hope that his response will meet the approval of Allah. But, he also fear that he might be rejected and told *البيك ولاستيك*. Your response is unapproved. He should stand between hope and fear and not depend on his effort and strength. He must depend on the favour and the mercy of Allah because *Hajj* begins with the speaking of *Labayak* and the place of risk and the call to which he responds. It is the same that He has said *وَإِذْنُنَا نَنْهَا بِالْحَجَّ*. And proclaim among mankind the *Hajj*. (*al-Hajj*, 22:27).

THE REASON FOR STAYING AT A'RAFAH:

1. The secret of staying at *A'rafah* lies in the assembly of Muslims at one place, at one time and their turning to Allah and supplicating him in all humility and submission. This invites the blessings of Allah and emphatically grows a spiritual fervour. It is for this reason that of all days this day the devil is debased most. The assemblage also shows the majesty and glory of the Muslims. The peculiarity of this day and this place is impressed upon by all the Prophets. Its importance is reported from Sayyadina Aadam عليه السلام and all the Prophets after him.
2. When the Pilgrims stops at *A'rafah* there is a large multitude of people, voices are raised in remembering Allah, everyone speaks a different language, and there is a movement of pilgrim, every group matching steps with its leader on seeing this let the pilgrims picture in their minds how they will fare on the Day of Resurrection –all different people, each group with their Prophet, pursuing him, expecting him to intercede

for them. They will wonder whether that will be granted or not.... So, when a pilgrim pictures that, he should bow down in submission and turn to Allah so he is grouped with the successful and with those who are shown mercy. He must have high hopes of being granted approval because he is in a noble place. The mercy of Allah is descending at that place on the creatures. That place is never without sufis of the order of *Abdal* and *Awtad* and there are a number of righteous men too at this place –a large ground, *A'rafah* is. Such people are there in great gathering and they all beseech Allah, pleading with Him, raising their hands in supplication and their necks bow down before Him in submission. They look hopefully towards the heavens for mercy. So, let not anyone suppose that they will remain deprived of their hopes and their efforts will be in vain. Rather, a heavy rain of mercy descends on them covering all the others. Therefore, our religious elders say that it is a very grave sin for anyone at *A'rafah* to suppose that Allah has not forgiven him. The secret of Hajj and its object are nothing but that a concerted effort is made the *Abdal* and *Awtad* come together from the outskirts of cities. When they are around the combined effort gets support. There is no way as good as a collective effort to absorb the mercy of Allah –at one time and at one place all hearts help each other in a concerted effort!

3. It is an essential part of Hajj that the pilgrims go to the plain of *A'rafah*. They will not find here a stone or a tree and they will only remember Allah here and supplicate Him.

THE SECRET IN GOING TO MINA:

- (1) The secret in staying at *Mina* lies in the fact that *Mina* used to be one of the several great fairs in the Days of

Ignorance on the pattern of 'Ukaz, Majinnah, Zu al-Majaz and other national market fairs. This fair was organized to attract the pilgrims who came to perform Hajj from many far-off lands. There is no better proposition in their minds to further their trading than to take advantage of the huge gathering and synchronize the fair with the pilgrimage. The other factor was that it was not possible to accommodate the throng at Makkah. If all these people, varying in nature and nationalities, had not agreed to stay at Mina then it would have created tremendous difficulties. These people, when they stayed at Mina, took the opportunity to boast about their genealogy.

Nevertheless, these very expediences prompted these people when they had embraced Islam to continue to organize such great assemblies to express the glory and grandeur of Muslims and Islam. That is why the Messenger of Allah ﷺ let the assemblage remain replacing the previous absurd objectives with the reformative goals of *Shari'ah*.

There is also this secret in it that many people come together at one place and exchange the views and know one another.

THE REASON FOR STAYING AT THE *MASH'AR AL-HARAM*:

The pilgrims are commanded to stay at the *Mash'ar al-Haram* to remember Allah much and thereby replace the arrogance and pomp displayed here in the pre-Islamic era. That habit is eliminated and instead the unity

of Allah is stressed. The pilgrims are reminded to observe whether they devote themselves to mention Allah frequently or continue the habit of the *Jahiliyah* in expressing personal arrogance.

THE SECRET IN *RAMYU JIMAR*:

1. *Ramyu Jimar* is the throwing of the pebbles at the *Jimar* at Mina; these are three pillars there –*Alula*, *Alwusta*, and *Al-Aqabah*. The secret in *Ramyu Jimar* is what the hadith tells us that it is observed to make mention of Allah. The *zikr* or mention or remembrance of Allah is of two types. The first is the declaration of adherence to the religion of Allah. In this type, it is necessary that a large number of people come together and make this declaration; the actual mention of Allah is not binding. The *ramyu jibar* is of this kind, so pilgrims are required not to mention Allah frequently, but they are commanded to collect together in large numbers. The need to have pebbles is to determine *zikr* (for a certain number of times) and that is why at the hurling of every pebble it is necessary to call *Allahu Akbar* (Allah is the Greatest.)

Abu Dawood and Trimizi report from Sayyidah Ayshah رضي الله عنها that the Messenger of Allah صلى الله عليه وسلم said,

إِنَّمَا جَعَلَ الطَّرَافَ بِالْبَيْتِ وَالسُّعْيَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ
وَرَمْيُ الْجِمَارِ لِاقْتِامَةِ ذِكْرِ اللَّهِ لَا لِغَيْرِهِ

“Indeed the *tawaf* (circumambulation) round the House the *sa'i* between At *Safa* and *al-Marwah* and the *Ramyu al Jimar* (the throwing of pebbles at the *Jimar*) are only to remember Allah and not otherwise.”

The second type of *zikr* or remembrance of Allah aims at impressing and disciplining the soul itself. It requires much remembrance, and deep meditation is the essence of it. There are many recitals and devotional rehearsals for the heart.

2. As he throws the pebbles, the pilgrim must resolve that in obedience of the command lies in the confirmation of slavery and worship. He must assert that he does only to obey the command irrespective of whether the deed has an intelligent or personal motive.
3. The pilgrim must imagine the condition of *Sayyadina Ibrahim* ﷺ and picture himself in the same position. The accused devil come to him at this place to confuse him in his performance of *Hajj* or involve him in disobedience of some kind but Allah commanded him to get him away and make him lose hope by hurling pebbles at him. Some minds might raise objection at this point that the devil had come to Sayyadina Ibrahim ﷺ who has thus seen him and so hit him; "we do not see him so what is the point in casting the pebbles?"

The answer is that the doubt is aroused by the devil. He has prompted the doubt in the pilgrim so that he may waver in *Ramyu Jimar* and believe that there is no point in casting the pebbles. It might be seen as a sport and should be avoided. The pilgrim must fight this temptation and get himself to throw the pebbles with a firm intention to debase the devil, and throw him out of his heart and mind . It must be realized that the pebbles are hurled at the

stone but they are actually hitting the face and back of the devil because humiliating him lies in obeying the command of Allah simply because of respect for Him. There is no question of the command being intelligent to their minds or acceptable to their souls.

THE SECRET IN WALKING QUICKLY AT *BATN MUHASSAR*:

The reason the speed of the walking or the vehicle is increased at *Batn Muhassar* is that the ‘owners of the elephant’ were destroyed there. So, he who recognizes fear of Allah and knows His greatness must be afraid of his anger and punishment. Fear is an internal feeling. So, the Holy Prophet ﷺ has prescribed a visible deed, which may remind the soul to be afraid at this point.

THE WISDOM IN NOT HUNTING THE ANIMALS OF THE HARAM:

1. To desist from eating the animals of the Haram is like leaving alone the animals of the place of his beloved although he otherwise eats meat.
2. The secret in determining the Makkah as Haram lies in the fact that everything is respected in a particular way. This behaviour is derived from the limits set by the kings and the fortifications of their cities. Those people who are their subjects and obey them and show them respect and submission make sure that they will not harm the trees and animals etc within the limits of their king. The Hadith tells us:

ان لكل ملك حرم وحى الله عماره

"Surely every king has a boundary and the boundary of Allah are the Harams (forbidden things).

THE LESSONS FROM THE VEHICLES OF THE PILGRIMS:

As he sees his vehicle, the pilgrim must be grateful to Allah for His Blessings. He may have granted him a beast or any other form of transport. He has subjected these things to him or the elements like air, fire or water that cause them to move. Allah has subjected them to the pilgrim's order that the pilgrims may not suffer. The pilgrims must remind themselves that the transport to the final abode will be before them one day in a similar manner, that is the funeral will be ready. They will ride it to their final resting place.

In short, the journey for the Pilgrimage is like the journey to the Hereafter. So, one must picture oneself while undertaking the journey for the pilgrimage that it could be a forerunner to the final journey because the journey to the Hereafter is very close to man. Who knows death may be round the corner so that even before one mounts one's means of transport, one may have to mount the funeral bier; that journey is very certain. It is a combined responsibility that the provisions for the final journey must be available. Then how is it proper to be careful of the doubtful journey and a mass provision and arrange for the transport but remain unmindful of the definite journey?

KNOWING THE SHEETS OF THE *IHRAM*:

When the pilgrim buys two sheets of cloth for his *Ihram*, he must picture in his mind a purchase of the shroud he will be wrapped in, when he dies. These things

the sheets of *Ihram* the upper covering and the lower covering of the body are wrapped round by the pilgrim when he is near the *Ka'bah*. How would it be surprising if the pilgrim does not make it to the place? The same sheets may turn out to be his shroud in which he meets Allah. The sighting of Allah after man's death will not be possible for him unless his dress is different from the dress he wore in this life. The dress of *Ihram* resembles the shroud.

SECRETS ABOUT MEEQAT AND THE HARDSHIPS OF HAJJ:

The pilgrim on approaching the *Meeqat* through desolate land must imagine the fright on leaving this world after death until he reaches his destination. Each movement of the pilgrim resembles the journey of the dead man. For example, the highwayman may be compared to the questions of *Munkar* and *Nakir*. The animals of the forest are like the snakes and scorpions in the grave, and the worms there! Separation from members of ones household is like the horror and severity of the grave and the impending loneliness there!

WHY IS ATONEMENT PRESCRIBED ON THE MUHRIM¹ AGAINST JANAYAT²:

All the rites of Hajj are manners dyed in the colour of love. They are to be observed by the lovers of Allah

¹ *Muhrim* : is one who assumes the state of *Ihram* to perform Hajj or Ummrah.

² *Janayat* : Legal term for offences committed against persons, like murder, wounding, drowning etc.

near the House of their True Beloved. Thus, if anyone, in any way, contravenes the manners loved by his Beloved then it is necessary for him to make an atonement for departing from the lover's manners and displeasing his True Beloved. Thus, if the *muhrim* applies scent to any part of his body then he must give a *Sadaqah*. If he wears a stitched garment for a whole day or covers his head then a sacrifice is *wajib* on him. But if the duration is lesser than that then he will have to give *Sadaqah*. If he shaves one fourth or more hair on his head then he will have to offer a sacrifice but if it is less than that then he will have to offer a *Sadaqah*. It is the same story if he clips his nails. The philosophy is that these things are considered to be against amorous submission. To apply scent, don stitched garments, shave the head or clip nails are means to beautification and adornment and they are tantamount to self-satisfaction. All these things are not consonant with a lover's attitude to which the True Beloved does not consent in the state of *ihram*. Therefore, atonement is necessary for the contravention

ترک خوبی کنند خوب تر عشق را در مان بور عشق در
برک ترک خود کنند باید خدا حیثت وصل از نفس خود مگشون خدا

Personal adornment and means of beautification are contrary to love and a sign of hypocrisy. They must be shunned when the *ihram* is assumed. When one travels around the land of the Beloved. When he arrives in the land of the Beloved a true lover must adopt those manners that attract and absorb His mercy and get him His loving glance. A Persian Poetry reflects a lover's attitude in a true sense

نک و نام عزت و نیاز دام رخشم
 دل بد او خواه از کف و حال رهش اند رخشم
 بار آمزو ببا خاک سخنم
 دز پنے و مل نگار حلمها انگیختم

THE REASON HAJJ IS NULLIFIED IF THE MUHRIM HAS SEXUAL INTERCOURSE WITH HIS WIFE

There is nothing more pleasure giving in the world than having sex with ones wife but in the performance of Hajj all pleasures are given up. These things are not conducive with the rites of Hajj. In performing Hajj the pilgrim wears the garb of a lover making it clear that he abandons all pleasure and delicious desires for the sake of his True Beloved. If anyone behaves contrary to such claims and has sexual intercourse while he is in a state of *Ihram*, then he is lying and makes a false claim. So his *Hajj* is invalid and he is expelled from the ranks of lovers.

هر ک کیا کند در راه دوست را گزین مردال شد و مردار اورست

The truth is that in some forms of worship even the lawful things are forbidden because they disturb the nature of worship. Examples are to talk, eat and drink are not forbidden otherwise a worshipper is not allowed these things when he offers prayers. In the same way one is not normally disallowed to have sexual intercourse or eat and drink but when he is fasting these very things are forbidden because they are contrary to this form of worship. In the same way there are certain prohibitions in the performance of Hajj which if violated nullify the Hajj that is so because the placing of these deeds is contrary to the rites of Hajj. If these things are allowed during the performance Hajj, the Hajj would become a plaything.

WHY IS IT ALLOWED TO KILL THE EAGLE, CROW, SNAKE, MOUSE, WOLF, SCOROPION AND MAD DOG IN THE HARAM:

These animals are harmful. They might harm the lovers of Allah and are on obstruction to the place of the Beloved. That is why they are liable to wrath of the True Beloved, Allah the Exalted and are abominable. They bar His lovers from His House. He does not like that. So, whatever is a source of wrath to the True Beloved is also a source of wrath to the lovers. That is why if these animals are killed in the *Ihram* no penalty will have to be paid against that but the act is a virtue-one and pleasing of the Beloved.

WHY IS IT DISALLOWED IN THE STATE OF *IHRAM* TO USE ABUSIVE LANGUAGE FIGHT WAR OR QUARREL:

The Pilgrims are lovers and visitors to the House of the Beloved. Anyone who abuses or quarrels with the lovers of Allah is liable to the wrath of Allah and is detestable in His sight. It is the same wrath a pilgrim who fights other pilgrims or abuses them; he is expelled from the group of lovers of Allah. Often quarreling and fighting is to seek comfort or name so such man is expelled from the group of lovers for two reasons –first, that he causes suffering to the lovers of Allah, and secondly, that he seeks personal comfort, name, reputation and is unmindful of the True Beloved. This is why some pilgrims make such mistakes of commission when they go there that when they return home they are very hard-hearted. They violate the conditions of lovers at the sacred place of the True Beloved and so fall down from his Grace. Therefore, He has let known beforehand the prohibitions whose

violation He looks upon with anger and hate, so that no one may perpetrate them in ignorance. He says,

الْحَجَّ أَشْهُرٌ مَّعْلُوماتٍ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَأْفَتْ
وَلَا فُسْقٌ وَلَا جِدَالٌ فِي الْحَجَّ

The months of *Hajj* are well known, so whoever makes up his mind to perfume the *Hajj* therein, (should know) there shall be no sexual indulgence and no obscenity in speech, no wrangling during *Hajj*. (al Baqarah 2:197)

BLESSINGS OF HAJJ:

Among the blessings of the *Hajj* is the knowledge that one derives from its rites that one must adopt simplicity in his practical life and shun ceremonial behavior and arrogance. All the rites of *Hajj* are such that they cannot tolerate arrogance and haughtiness. A long journey is undertaken. Friends and relatives are left behind. Selfishness and laziness are eradicated. Most of all, a covenant with Allah that is in vogue for thousands of years is refreshed and honored with the performance of pilgrimage. So, we are taught also that we must honour our commitments.

NIKAH (MARRIAGE):

PURPOSES OF MARRIAGE:

Allah the Exalted, has said in the Qur'an:

خَلَقَ لَكُمْ مِنْ أَنفُسِكُمْ أَزْوَاجًا تَسْتَكْنُوا إِلَيْهَا وَجَعَلَ يَنْكُمْ مُوَدَّةً وَرَحْمَةً

He created for you spouses from among yourselves
that you may find repose in them. And he has put
love and mercy between you. (al Rum, 30:21)

He has also said:

نِسَاءٌ كُمْ حَرَثٌ لَكُمْ

Your wives are tillage for you. (al Baqarah, 2:223)

حَافِظَاتٌ لِلْغَيْبِ

Guardian in secret (an-Nisa 4:34)

... guards your property and her own honour in
your absence from home¹

- (1) The wife is a source of comfort and peace. She helps remove sadness and thousands of worries. Man is instinctively inclined to make friends and show love and a woman is best suited to receive these sentiments. A woman is delicate-bodied and weak but shows responsibility in rearing children and looking after the household. She is a splendid support to man. So, man must be compassionate to her. Allah has created her to be merciful and man must overlook her negligence and natural weaknesses.
- (2) Man is naturally inclined towards sex, and nature has allowed him to have recourse to his wife. Allah has said that she is a tillage where seed may be sown. Just as it is necessary to look after the field and there are

¹ Hadith of the Prophet ﷺ

special interests so too there are peculiar characteristics in a woman and she must be enjoyed.

- (3) The woman is guard over property and honour and an overseer over these things.
- (4) It is known from the Qur'an that marriage is a means to protect chastity and honour and health and lineage. Allah has said,

وَلَا يَنْعِفُ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ

And let those who find not the means to marry keep chaste until Allah enriches them of His bounty. (an Nur 24:33).

There is a hadith in Bukhari quoting the Messenger of Allah ﷺ as saying "He who is not able to marry the means to abstinence for him is to keep fast."

He also said, "O Young men those of you can afford to marry should marry because this is a means to restrict the eyes, to cast an evil look and to keep pure and chaste; and the one who cannot afford should fast because fasting helps keep down the Passions."

We may explain it in this way. It is human nature that is reflected in the desire for a woman in a man's heart and for a man in a woman's heart. If this desire is fulfilled through marriage it grows in their hearts true love and pure thoughts. If this desire is achieved through illicit relationships it will lead them to impurity of thoughts and grow evil in their hearts. Marriage is, therefore, a means to purity and keeping away from evil.

It must also be remembered that the natural inclination for each other in man and woman should not be referred to as

an ugly or evil passion. To refer to it in that manner is a grave mistake. It is Allāh Himself who has put this inclination in male and female. He has inclined them instinctively in that manner to further certain designs which He has willed for human beings. However, misuse of this inclination through unlawful means will lead the perpetrator to evil and impurity.

In short, the main purpose of marriage is exactly what Allah has stated in the Qur'an —marry with the sole aim of abstaining from illicit sexual behavior, pray to be bestowed with righteous children. Allah has said,

مُخْصِّصٌ غَيْرُ مُسَاوِّيْ حِلَّٰنِ

....in wedlock not in license....

(an-Nisa,4:24)

You may marry with the intention of obtaining *taqwa* (the fear of Allah and deep devotion to Him) and restraining yourself from unchaste, immoral actions; your aim should not be to merely have sex.

Allah has also said,

رَأْتُمَا كَبَّ اللَّهُ لَكُمْ

seek what Allah has prescribed for you.

(al Baqarah,2:187):

It means:

“Go near to your wife and hope for children whom Allah has destined for you.”

Besides, when a man marries he becomes responsible and alert. He endeavours to earn a living and is afraid of doing anything that is unnecessary. He has the qualities of love, faithfulness and modesty. He is very thrifty in spending and is protected from many diseases.

Marriage is instrumental in ensuring that the partners enjoy good health, are content, satisfied, happy, economical in spending, progressing in this life and hopeful of the hereafter. Marriage is simply advantageous. There is nothing better than it for civilization is and it has roots for patriotism. It helps the nation and country. It is a medical prescription against illnesses and disease. If this natural law was not operative among human beings, the world would have been lonely and deserted. There would have been no house, no garden and no trace of any people.

THE REASON MORE WIVES ARE ALLOWED:

- (1) Among the reasons a man is allowed more than one wife is that he retains *taqwa* in him and keep away from immorality and obscenity. *Taqwa* (God fearing attitude) is such a beautiful thing that everyone should think of it before everything else. Some men are created with a greater inclination to sex and they are more potent than others. Such men cannot do with one wife and if they are disallowed from marrying two, three or four women, they may abandon *taqwa* and become immoral.
- Adultery and fornication distance all pure thoughts from the heart and grow in it a poisonous substance. Therefore, certain men are satyriasis –highly potent sexually. They must be provided a care, which may protect them satyriasis from being adulterous. The fact that highly potent men will require more than one wife is 'as clear as the sun.'
- (2) A woman is not able to respond to man's gestures every time. First of all, there are certain days every month in her life when she has menstruation when a husband should not have sex with her. Then, there are

days of pregnancy especially the advanced stages when a woman should refrain from sex for her own sake and for the child in her womb. This situation lasts many months. Then, after she has delivered her child, there is again a period of time when she has to avoid sexual intercourse with her husband. These are all natural hindrances to sexual intercourse for a woman but a man is not stopped in any manner from sexual desire. So, if any man feels a deep inclination when his wife is hindered, what course is open to him save marrying more than one woman. It is true that there are strong-willed men who can preserve chastity without marrying a second, third or fourth woman. But it is an undeniable fact that there are men with abnormally strong sexual desires and they are not to blank in any way for the over powering potency. So, if such a man is not allowed to have more than one wife he will become immoral and obscene when his wife is unavailable to him and he has an overpowering sexual urge.

- (3) In countries with hot, humid temperature, the marriageable age for females is eight to ten years. Agewise these are childhood years and at the age of twenty the women become old. Therefore, at no time are women beautiful and intelligent together. When she is beautiful and it seems she should manage affairs, absence of intelligence and experience do not allow her to handle this responsibility. Later, when she develops intelligence and gains experience she has already surrendered her beauty. So, she is always compelled to remain in submission because intelligence and experience are not as helpful in old age in giving managerial powers as they can when she is young and beautiful. In other words, because of circumstances woman is always incomplete. But, man

naturally needs both these two attributes in woman and he cannot find them both in one woman so he finds them in two different women, one of them beautiful and the other experienced. One of them pleases him and the other helps him out. This is why it is a natural tendency in warm countries that a man has more than one wife.

- (4) Everywhere in the world women lose vitality before old age sooner than men. So, while men are still vigorous, as they generally are, and women then old, it becomes necessary for them to take a second wife. This need is as strong as it was when they took their first wife. Therefore, the law that prevents men from having more than one wife actually encourages men to practice adultery as an outlet for their overpowering sexual vitality. Such a law is, therefore, unfavourable to common people.
- (5) We have spoken of the problems of men and the reasons why they may marry more than one wife. There are reasons, however, for women, too, that men may marry more than one woman. Sometimes, if a woman does not marry an already married man then there is possibility of their becoming immoral. Let us take only one factor. Hundreds of thousands of men die each year in war the world over. Women are protected in their homes. These things have been happening always in the past history of mankind and will go on happening in future too. In this way, the number of men decreases and there is always an excess of women compared to men. After some time the effects of the lower number of men in relation to women are apparent. What should be done about the women who are in greater number than men? If men are not allowed to marry more than one woman, what will become of the many women. Will they not fall prey to those men who feel like fooling around with

them illegally? Let us ponder over it. The many women who are widowed during war, or who do not find a husband for themselves because of shortage of men who are consumed in warfare—will they face the same fate? Those who deny man the right to marry more than one woman are behaving very surprisingly. They believe in a very erroneous principle and overlook the basic human need. They do not see that there is no way out besides allowing men to marry more than one woman. That alone will solve this problem.

- (5) In the last census, the authorities had released figures of only one area of Bengalis to show that women outnumbered men. This is a clear argument in favor of more than one wife for each man. Any one can verify from the official census figures of the government that women outnumber men.
- (6) Let us now turn our attention to Europe, which is considered most released of all places of the need of more than one wife. Here the number of women are more than men to a great extent. Before the Boer war, Britain had one million two hundred sixty nine thousand three hundred and fifty (1,269,350) women who could not find a husband for themselves because of the law of one wife for each man.

In the census of 1900 CE in France, the number of women exceeded men by four hundred twenty three thousand seven hundred and nine (423,709)

The figures for the same year showed that in Germany for every one thousand men there were 1032 women. In all, there were eight hundred eighty seven thousand six hundred and forty eight women in Germany who could not find a man to marry them.

Women exceeded men in Sweden in 1901 CE by one hundred twenty two thousand (122,870) eight hundred and seventy, in Spain in 1980 CE by four hundred fifty seven thousand and two hundred and sixty (457,260) and, in the same year, in Australia by six hundred forty four thousand seven hundred and ninety six (644,796).

It is very easy for these people to boast that their men do not marry more than one woman but can they say what these four million women should do? According to the rule of one man, one wife, they cannot hope to find a husband. It is not that law which is drafted for mankind should respect their needs? The rule that disallows more than one wife to a man, asks these four million women, or so, to kill their instincts and live contrary to their natural tendencies. This is to expect too much of them. If they are prevented lawful recourse, they will adopt unlawful means. They will commit adultery and this is not merely a theoretical discourse but is supported by the figure of illegitimate babies born in these countries every year.

- (7) It is also a goal of marriage that husband and wife cooperates with one another and live as friends. If it turns out that a woman cannot give pleasure to her husband then, in this case too, man is allowed to marry another woman. For instance, a woman may not be able to have sexual intercourse with her husband for long periods of time, now and again, or she may be incapacitated forever through illness then man may be allowed to satisfy his impulses through a second wife. These things do not happen often but when they do happen then there is no alternative but to contract another marriage. If this is not allowed, it will increase ills in the society. Also, if men are

allowed to marry more than one woman then there may be fewer divorces.

- (8) Nature has bestowed woman with ability to attract man. The natural attraction between man and woman is a necessary thing. Marriage is a blessing only when woman is able to attract her husband. If the woman is not able to attract him or her ability attract him diminishes or vanishes altogether then the two cannot enjoy their relationship. If the husband is not allowed to marry another woman in such circumstances then he might try to get rid of his wife or he might act immorally. To cope with such situations, the only remedy is to allow man to have more than one wife and that may only ensure peace in the house.
- (9) If a man is not allowed to marry more than one wife, sometimes the third objective of marriage is not achieved. If a woman is barren and her husband is not allowed to have another wife then he will be prevented from having children and ensuring continuation of his lineage. Women are sometimes afflicted with this malady and there is no way for her husband to have a line of descendants save through another marriage. In such cases, a woman is not divorced generally and quite possibly husband and wife love one another deeply and cannot separate. Continuation of lineage is possible only if the husband is allowed to have another wife¹.

In addition to the foregoing, there are many more reasons why a man may marry more than one wife. It is not possible to list them all here.

¹ There are times as well that the men are barren. In this situation Allah has not given him a lineage and he should have patience.

The main purpose of allowing a man more than one wife is to prevent promiscuity and immorality. Those people who speak against allowing the husband this right, must look at their own inner desires and behaviour. In practice, they have more than one woman with whom they have sexual relations. They are not content with one woman and it is clear from their behavior that it is a natural instinct for man to have more wives. The relaxation in Islam considers man's nature and allows him to satisfy his desire in a legal way thereby maintaining *taqwa* and purity.

THE REASON A MAN MAY MARRY UPTO FOUR WOMEN AT A TIME:

There is a reason and a blessing behind allowing a man to marry four women at a time. We have seen that men are more potent than women and man can marry many women at a time. This question is related to the ultimate purpose of marriage and that, as we have stated, is to maintain *taqwa*, chastity and to procreate. All people are not alike in regard to their potency and Allah has provided them means according to their power and ability. Those men who have a greater sexual drive should have four wives together during a year and this number is exactly in accordance with natural law.

Let us see the case of a man with an overdriving sexual ability. When he marries a woman, he may have sexual relations with her for three months because pregnancy is determined in that time. So, if the woman is known to be pregnant and this abnormally active man has sex with her, they might lose the child. So, he must let his wife have a rest and stop having sex with her. He may bring himself another wife. Then, he may have sexual

intercourse with her and if she too is pregnant in three months he must stop enjoying her otherwise it will harm the child in the womb. It is six months now. He may marry a third wife and if they realize that she is pregnant, he must stop having sexual intercourse with her too. It brings him to nine months. The first wife will deliver her child about this time but she may not be able to have sexual relationship for another three months. So, he may marry a fourth woman. Her pregnancy will also be known after three months and this way a full year has gone by. The first wife who had delivered her child three months earlier, should be healthy enough to resume sexual relationship with her husband. In this way, he will have each of them available to him after she has delivered her child.

This number of wives is enough for a man with a strong sexual inclination and is in accordance with natural law and human instinct. There can be no objection to it. The saying of Allah in the Qur'an:

مُنِيبٌ زَلَّاثٌ وَرَبَّاعٌ
two, three or four. (an Nisa, 4:3)

allows for the disposition of different men. Some of them may be satisfied with two because some women do not become pregnant or they get the pregnancy at a later stage. Some men may need three wives over the year and some others four.

The reason sexual intercourse must not be had with a pregnant wife is that besides likelihood of miscarriage, the sensual behavior of the parents will be reflected on the child in the womb and when he is born he might grow up to be immoral. The child in the womb surely gets the influence of its parent's sexual excitement and that becomes part of his nature. As for sexual intercourse with one's wife after childbirth and when she is still breast feeding the child, there may be objection from the medical

point of view. It might harm the child but doctors have corrected that by prescribing preventive medicines. Hence, this thing is no longer harmful.

There remains the question why a man is not allowed more than four wives. The point is that it was necessary to set a limit otherwise men would trespass the moderate limit and have innumerable wives. That would be harmful to themselves and to the women. The problem is solved with four wives so it is not allowed to marry more than that.

SUMMARY OF THE REASONS A MAN MAY MARRY MORE THAN ONE WIFE:

- (1) *Tagwa* (a God-fearing attitude).
- (2) Preservation of Vigour.
- (3) Even in case of disagreement divorce is avoided.
- (4) A wife may be effete –incapable of producing offspring.
- (5) In some countries, or families, there is a surplus of female children.
- (6) Political expediency.
- (7) A woman does not generally remain fertile after fifty years of age while a man in our country is fertile even at ninety years of age.
- (8) Adultery is very common in those countries where it is not allowed to marry more than one wife.

WHY THE HOLY PROPHET ﷺ MARRIED MORE WOMEN THAN WAS ALLOWED TO HIS UMMAH:

1. He was Messenger for the men of the Children of Aadam عليه السلام and was equally Messenger for their women. So, it was necessary that some women remain in his company forever and learn

different things from him to teach them to the other women. They may preach to their fellow women. That is why the Holy Prophet ﷺ married more women than he had allowed his people.

- 2 The Prophet ﷺ had greater physical and spiritual strength compared to other people. He used to fast for days together but he did not allow that to his *Ummah*. His Companions protested that he used to observe fasting for days together, so he said;
- “Which of you is like me?”

ایت عن دربی و هر یطعمی و یسقینی

“I spend the night with my Lord (in prayer). He feeds me and gives me to drink.”

- 3 The Christians and others have grossly misunderstood the marriages of the Holy Prophet ﷺ. The main purpose for which he married was compassion and mercy for the women. He also had in view the getting together of different people. There were also numerous political and religious expediencies. However, the antagonists of Islam ascribe it to sensual desires. (May Allah protect us from these views). History tells us that the Prophet ﷺ when he married the first time at the age of twenty-five, was known to the Arabs for his chastity and abstinence. He did not marry again for another twenty-five years as long as Sayyidah Khadijah رضي الله عنها was alive. This in spite of the fact that the Arabs had no restriction on the number of wives and no condition was attached to that. Thus, those people who look at a good thing from a wrong angle must look for the reasons behind the Prophet's marriages. The Prophet ﷺ did not marry more than one woman at a time until he was fifty-five years old, and old man. If anyone can be subject to sensual urge then it is when he is

young when youthful sentiments are at their peak. However, he was so content at the age of youth with one wife that he did not give a second thought to reject the offer of the Quraysh to raise him as their chief and give him the most beautiful of their girls in marriage.

It is a universally accepted fact that a man is over powered with sensuality at his youth but the worst of the Prophet's ملئ عيوبه enemies concede that at that time he was an example of innocence, uprightness and purity. Therefore, the blame on him that he married a great number of women to satisfy his fleshy desires is scandalous.

4 There was an immense change of attitudes in the initial stage of the Prophet's ملئ عيوبه life and in the final stages. In the earlier period of his preaching, it is true that the infidels were harsh on the Muslims and released hardship and difficulties on them, but the ties of relationship had not been severed. Those people who were respectable in society and well-to-do were comparatively safe from the onset of the unbelievers and their ties with each other remained as they had been. One of the daughters of the Messenger of Allah ملئ عيوبه was married to an unbeliever. The daughter of Abu Bakr رضي الله عنه Ayshah رضي الله عنها as engaged to an unbelieving young man, Jubays bin Muta'm, but Muta'm broke off the engagement fearing that his son might embrace the new religion. It was after this that Sayyidah Ayshah رضي الله عنها married to the Holy Prophet ملئ عيوبه. Gradually, however, there was a change of attitude and relations between the two sides came to be severed. It came to such a pass that if a Muslim woman came into the hands of the unbelievers she was sure to be put to death. Then, with the

hijrah, (migration) of the Prophet ﷺ (to Madinah) there was a complete snapping of ties, and it was necessary for Muslim girls and widows that they marry only Muslim men.

It is in the light of this background that we must examine the various marriages of the Holy Prophet ﷺ with the exception of Sayyidah Ayshah رضي الله عنها all the wives of the Holy Prophet ﷺ were widows. We will separate them in groups and say something about them. The first comprises those women who had migrated to Habsh (Abyssinia) or Madinah with their husbands, and the second those women who were daughters of the chiefs of some tribe or the widows of those chiefs who were killed in fighting. We will mention them in the same sequence in which the Prophet ﷺ had married them. After the death of Sayyidah Khadijah رضي الله عنها the Prophet ﷺ had married Sayyidah Sawdah رضي الله عنها. Her husband and she had migrated to Abyssinia in the earlier days and her husband had died there. When she came back, the Prophet ﷺ married her.

Then, he married Hafsa رضي الله عنها daughter of Sayyidina Umar رضي الله عنه. She too had migrated with her husband and when she was widowed, Sayyidina Umar رضي الله عنه first proposed that Sayyidina Uthman رضي الله عنه marry her and then he asked Sayyidina Abu Bakr رضي الله عنه but both of them turned down the proposal. She was then married to the Messenger of Allah ﷺ. The fact that 'Umar رضي الله عنه approached Uthman رضي الله عنه and Abu Bakr رضي الله عنه with the proposal suggests how difficult things were for the Muslims.

Next, he married Umm Salamah رضي الله عنها who was also one of those who migrated with her husband in the first batch that went to Abyssinia to avoid the atrocities of the Makkah infidels, her husband had died from an old wound that he had suffered in a war.

After Umm Salamah رضي الله عنها he married Umm Habibah رضي الله عنها. She was the daughter of the chief of Quraysh, Abu Sufyan. She was one of those who had migrated to Abyssinia in the second batch, she had gone with her husband but he had become an apostate converting to Christianity. He died a few days after that. However, she remained a staunch Muslim and was married to the Holy Prophet.

The Prophet ﷺ then married Zaynab bint Jahash رضي الله عنها. Her husband, Zayd bin Harith رضي الله عنها had divorced her because the two of them did not see eye to eye with one another.

The Prophet ﷺ then married Zaynab bint Khuzaymah رضي الله عنها who was known as Umm al Masakeen. Her husband was martyred in the Battle of Uhud and she too died in the presence of the Prophet ﷺ three of four months after her marriage to him.

Ummal Mumineen as the wives of the Prophet ﷺ are known –Maymoonah رضي الله عنها was also one of those who had migrated. After she was widowed, the Prophet ﷺ married her.

The wives of the Prophet ﷺ found in this list had embraced Islam at the initial stage and had to

migrate when they were oppressed by the disbelieveers and they sought refuge in the country of their migration. They were all of the noble families of the Quraysh. On the one hand they had given up their homes, property and comfort and left their native land only for the sake of religion. To top it, they suffered another difficulty when their husbands who earned their livelihood died in foreign lands or was martyred in wars. Their utter helplessness may well be imagined. Was it proper that they should be handed over to the infidels who might have killed them? Or, should they have been left to themselves to die in misery without anyone asking after them?

No! Islam could not leave them alone—they who had suffered for religion! They could not be left to mend for themselves. They could not be surrendered to the enemies to molest them and kill them. It was their helplessness that prompted the Messenger of Allah ﷺ, to have mercy on them and take them as his wives thereby honoring them for above the worldly honour and respect they had surrendered when they became Muslims.

Juwayriyah رضى الله عنها and Safiyah رضى الله عنها were among the daughters of chiefs of tribes. They had been arrested during the wars and were in Muslim hands. The former was the widow of an unbeliever who was killed in war.

She was given to Thabit bin Qays رضى الله عنها when the booty of the war was divided as part of his share of the booty. He demanded a huge ransom to release her which she could not offer. So, she approached the Holy Prophet ﷺ and narrated her predicament to him and told him that she was the daughter of the chief of her tribe. The Messenger of Allah ﷺ did not think it wise to

return her to her people and it was against the sense of honour of the Arabs that she should marry anyone below her status. Accordingly, the Prophet ﷺ paid the ransom on her behalf and married her.

As for Sayyidah Safiyah رضي الله عنها she was taken prisoner in the Battle of Khyber. It was Dihyah who first requested the Prophet ﷺ that one of the captive women be handed over to him, and he suggested that Dihyah pick up one he wished to have. Dihyah picked up Safiyah رضي الله عنها. His Companions informed the Prophet ﷺ that she was the daughter of a chief and it was not proper that anyone other than him married her. So, he married her.

It is very clear from the last two marriages of the Prophet ﷺ that his aim in marrying them was that their people desist from mischief. The brides who had spent ages in warfare may unite atleast. The Prophet ﷺ succeeded in achieving the desired result.

THE SECRET IN DETERMINING THE DOWER:

1. It is part of the marriage contract that the dower be determined. In this way the husband will know that he is liable to suffer a monetary loss if he dares to break the ties. So, unless he faces a compelling reason, he will not dare break the marriage ties. The dower is, therefore, an assurance of continuity of marriage ties.
2. The gravity of the marriage is protected in the property that is offered against the use of the private body of the wife. People are not as greedy of any thing as they are of property or wealth. Spending it spells out the extra

ordinary nature of one thing. The eyes of the parents cool on seeing that man as master of their darling child.

3. Dower distinguishes between marriage and adultery. Allah has said,

أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُخْصِّصِينَ غَيْرَ مُسَافَرِينَ

provided you seek them with your wealth, in wedlock and not in license.

(an Nisa, 4:24)

This is the reason that the Messenger of Allah ﷺ maintained the earlier custom making the dower obligatory on the husband.

THE REASON FOR THE VALIMAH:

There are many points of wisdom in the *valimah* – wedding banquet by the bridegroom—after the marriage.

(1) It makes known the marriage between the couple. It is necessary to publicize the event so that there is no doubt in people's minds about the descent of the children. The common people may know the distinction between marriage and adultery and they may know that the woman lives legally into the man.

(2) There is good will with the woman and her family. The spending of money and inviting people are proof enough that the husband values and respects his wife. This creates love between husband and wife and this is very apparent in their first relationship.

(3) The receipt of a fresh blessing is a means of happiness and the husband is inclined to spend money on

that. It grows the habit of generosity and removes the traits of miserliness. There are many other advantages. Therefore, the Holy Prophet ﷺ urged people to serve the *valimah*. He himself invited people to *valimah* on his weddings. He has not determined a limit for the *valimah* but an average feast is a sheep. In the *valimah* on his marriage with Sayyidah Safiyah he had fed his guest pounded milk cakes mixed with butter and sugar. Some of his *valimah* were servings of barley. He has said.

إذا دعى أحدكم الى الوليمة فالبأمة

“When one of you is invited to a *valimah*, let him go to it.”

THE REASON FOR HAVING WITNESSES OF THE MARRIAGE AND ANNOUNCING IT:

All the Prophets and religious leaders are agreed that the marriage must be announced so that everyone may distinguish between it and adultery. So, the witnesses are appointed and it is reasonable that it should be further publicized through *valimah*. People should be invited to it and it should be made known so that other people may learn of it and that there should be no misgivings later on.

WHY IS A NEW-BORN'S 'AQEEQAH' OBSERVED & HEAD SHAVED:

The Arabs were used to perform the '*aqeeqah*' of their children. There were many reasons for them to do it and these pertained to the national rights, civic rights and personal rights. The Holy Prophet ﷺ kept it intact and observed it for his children and commended other people to continue to observe it.

- (1) Among the various advantages of 'aqeeqah', it helps in making known the child's genealogy.
- (2) It speaks of generosity.
- (3) When a child was born to the Christians, they would dye it with yellow water and they called the act 'amudiyah. It was their contention that the child became a Christian by doing that. It is about this that Allah has said.

صِبْغَةُ اللهِ وَمَنْ أَخْسَنَ مِنَ اللهِ صِبْغَةً

(We adopt) Allah's colour (the religion of AL Islam) and who is better than Allah at colouring us that way? (al Baqarah, 2:138)

So, the followers of the Hanafi nation, the Muslims, were asked to retain and act to symbolize the child's being on that Hanafi path, the community of Ibrahim and Ismail عليهما السلام Of all the acts peculiar to Sayyidina Ibrahim عليه السلام and Sayyidina Ismail عليه السلام ,and thereafter practiced by their descendants, the most well known is the willingness of Sayyidina Ibrahim عليه السلام to sacrifice his son, Ismail عليه السلام and the approval accorded to it by Allah in ransoming Ismail عليه السلام with the great sacrifice. Besides of the symbols of these two great men is the performance of Hajj which calls for shaving the head and sacrificing an animal. It is to these things that there is a resemblance (in the aqeeqah), and to a relationship with Islam. It is also to display that the child is treated in a pure Islamic way.

THE REASON THE *AQEEQAH*, IS OBSERVED ON THE SEVENTH DAY AND A NAME GIVEN TO THE CHILD:

The seventh day is determined for the '*aqeeqah*' to allow a margin after the birth of the child. During these days, all the family members are occupied in looking after the child and if they are required to observe the '*aqeeqah*', at birth, their duties will multiply. Many people cannot find an animal right away but they have to search for it and if it were masnun to observe the '*aqeeqah*' on the very first day, it would have been troublesome to these people. Therefore, a gap of seven days is enough and reasonable. A name is given to the child on the seventh day because there is no reason to give it a name earlier than that. People do require time to select a name and give the child an appropriate name lest, in hurry, they give it a bad name.

THE SECRET IN GIVING SILVER OF THE WEIGHT OF THE CHILD'S HAIR IN *SADAQAH*:

The Holy Prophet ﷺ instructed Sayyidah Fatimah رضى الله عنه about Sayyidina Hasan رضى الله عنه, "O Fatimah, have his head shaved and give in Sadaqah silver equal in weight to his hair." The reason is that the child has passed from its stages into the womb to the stage of an infant and it is *wajib* that its parents thank Allah. The best form of expression of gratitude is by giving away something. Besides, the hair were a sign of its last stage and their removal is to herald the new stage in its development, its infancy. The giving away of silver in its place is *wajib*. The reason silver is chosen is that gold is expensive and only the rich will afford it and other things are very cheap while silver is of average price.

WHY TWO SHEEPS ARE SACRIFICED FOR A BOY AND ONE FOR A GIRL:

The Holy Prophet ﷺ has said:

عن الغلام شتان وعن الجارية شاة

"Two sheep are to be sacrificed for a boy and one for a girl."

The reason is that in the eyes of people boys are more gainful than girls. Accordingly, sacrifice of two sheeps is consonant with their superiority. Ibn Qayyim writes about it.

امر التفصيل فيها تابع لشرف الذكر وما ميزه الله تعالى به على الانثى
ولما كانت النعمه به على الولد اتم والسرور والفرحة به اكمل كان
الشكرا عليه اكتر فانه كلما كثرت النعمه كان شكرها اكتر

"The reason for observing the 'aqeeqah' of a boy with two sheeps and of a girl with one, is because of the superiority of the former over the later."

Besides, the father finds the blessings perfected on him because of a son and is more happy on that account, so he is more obliged to show gratitude. The more the blessing, the more the gratitude expressed."

THE WISDOM IN GETTING PERMISSION OF THE GUARDIAN FOR A WOMAN'S MARRIAGE:

(1) The Messenger of Allah ﷺ has said

لنكاح الا بولي

"There is no marriage without a guardian."

The reason is that it is not proper for a woman to dictate in affairs of marriage because she possesses less intelligence. A woman's range of thinking is limited and she might not sometimes understand what is good for her.

- (2) Perhaps women might not be able to preserve the lineage and sometimes they might be inclined to someone not able to support them. This is harmful. Therefore, it is necessary that the guardian have a say in the matter of his ward so that he may not let harm befall her.
- (3) It is the general way with peoples that men dictate women and all arrangements are in their hands. Men bear the expenses and women are dependent on them. Allah has said in this regard.

الرِّجَالُ قَوْمٌ عَلَى النِّسَاءِ بِمَا فَضَلَ اللَّهُ بِنَفْسِهِمْ عَلَى بَعْضِهِمْ

Men are the managers of the affairs of the women, because Allah has made the one to excel the other.

(an Nisa 4:34)

- (4) In the appointment of a guardian for a woman's marriage, there is respect for the office of the guardians and if a woman marries by herself without consulting a guardian, it is disrespectful to her. It also shows opposition to the guardians and belittles them.
- (5) It is obligatory that a marriage be announced so that it is distinguished from adultery. A proper announcement is made if there is a guardian acting for the woman and his presence is *mustahabb* at times and *wajib* at others. To throw more light on this is the department of the jurists.

THE REASON SOME RELATED WOMEN ARE DISALLOWED IN MARRIAGE TO MEN:

- (1) It is the demand of peace and safety that a man may not feel inclined to a woman to whom he was born, or to one who is born to him, or to one who and he are branches of the same garden. That is, he may not marry his mother, Daughter or sister.
- (2) If relatives were given to marry women who are related to them in such a way then no one would seek these women in marriage from their relatives although women direly need someone who may seek them in marriage. A familiarity that is immune from both these qualities not being inclined and not being able to ask in marriage is instinctively found in a man and his mother, his sister, his daughter, his aunt (father's sister or mother's sister) and his niece(brother's or sister's daughter). These relationships are forbidden in marriage to a man.
- (3) In this same way foster relationship are forbidden. A woman who breast-feeds a child is like its mother. She is the cause of two bodies being touched and combined (in relationship). So, in reality she too is a mother after the real mother. The children of the foster mother are brothers and sisters after one's real brothers and sisters. So, to become master of such a woman, to marry her, and to have sexual intercourse which are contrary to inherent nature.
- (4) It is also forbidden to marry two sisters at a time. The jealousy of co-wives will lead them to the limits of enmity and severing of relationship and Allah does not approve that relatives sever ties between themselves.

So, on this basis, it is forbidden to a man to marry women who are related to each other in this way. The Holy Prophet ﷺ has said

لَا يَجْمِعُ بَيْنَ الْمَرْأَةِ وَعِنْتَهَا وَلَا بَيْنَ الْمَرْأَةِ وَحَالَتْهَا

“A man may not marry a woman and her parental aunt, or a woman and her maternal aunt.”

- (5) Similarly, relationships through marriage also become a means to prohibition of marriage between a man and certain relatives of his wife. If people were allowed such marriage in which a mother is inclined towards the husband of her daughter or a father towards the wives of his sons or his wives towards his sons then there would be a plethora of cases of snapping of ties or killing of hindrances in such marriages. These marriages were otherwise allowed but become forbidden because of the one particular marriage tie.

WISDOM IN ALLOWING MAN TO MARRY JEW OR CHRISTIAN WOMAN AND NOT THE OTHER WAY ABOUT:

A Muslim man is permitted to marry a Jew or Christian woman because man is like a master and woman his subordinate. The result of such a marriage will be that belief in *tawheed* (unity of Allah) will be supreme and overpowering while idolatry or associating behaviour will be suppressed and overcome. It is an indication that *tawheed* overpowers polytheism. It is truly so that a man's influence is stronger with the result that his wife, whether a Christian or a Jew, embraces Islam. But, it cannot happen the other way about: A Muslim woman is not allowed to marry a Christian or Jew under any circumstances. It is contrary to the will of Allah. If such a

marriage was allowed it would allow polytheistic behaviour superiority over belief in *tawheed*. These things are disallowed by Allah, and barred by natural law and wisdom, and they are outlawed by the honour and excellence of the Messenger of Allah, Muhammad ﷺ.

Such a marriage betrays the religion preached by the most excellent of Messengers, the chief of the children of Sayyidina Aadam عليه السلام, Muhammad ﷺ and that is disliked by Allah.



DIVORCE

WISDOM IN ALLOWING MAN TO DIVORCE HIS WIFE:

It must be known that الطلاق *at-talaq* is an Arabic word. It means 'to liberate' 'to open' or 'to relax'. In the terminology of Sharia'ah it refers to a man's releasing his wife from their marriage—that is, divorcing her. The following explanation should make it very clear.

Let it be clear that marriage is a covenant. Islam, the dower, an assurance of providing livelihood and good social conduct are conditional on the husband. Chastity, purity and obedience are conditional on the wife. Just like any other agreement that is liable to be revoked on any of the conditions being violated so too this covenant is liable to being revoked on any of its conditions being violated. The only difference is that if it is the husband who violates a condition then his wife is not entitled to revoke the marriage just as she is not entitled to enter into marriage bonds by herself. She can approach the ruler or jurist to get her marriage revoked¹ just as she can marry through her guardian. The restriction on her is placed because of her lesser intelligence. The husband, however, is entitled to bind the ties of marriage on his own without the medium of a guardian so, too, he may revoke these ties if his wife neglects any of the conditions of their covenant. This procedure is in line with the natural law that we shall mention in the next few lines. In fact, it is a reflection of the natural law.

It has been conceded through the natural law that every agreement becomes liable to be nullified when its conditions are breached. If the second party does not agree

¹ There are special circumstances where the women is allowed Kula-consult a jurist

to nullify the covenant then he is being cruel to the first party who is within his rights to seek nullification on account of neglect of the conditions. In the light of this, if we consider what marriage really is then we will realize that it is nothing but a set of conditions of a pure agreement under which two people live together. As for him (or her) who is guilty of breaking one of the conditions, in the eyes of law he is worthy of being deprived of his rights under the agreement and it is this state of being deprived that is called divorce. If the behaviour of the divorcee harms the husband who divorces her or because of her immorality a wife violates a condition of marriage then she is like a limb that has become rotten or like a tooth that has decayed and the resultant pain causes hardship to the entire body. In such cases, that tooth or that limb is no longer a tooth or a limb and it is wise and prudent to remove the tooth or amputate the limb and get rid of it. This behaviour is in accordance with natural law. A woman's ties with her husband are not like his limbs but if anybody's hand or leg needs to be amputated on a doctor's advice to save the rest of the body, will he refuse to part with that limb and risk his whole body? In the same way, if anybody's wife is immoral and mischievous becoming a nuisance for him then she is the limb that has gone bad rot down and is no longer his limb. She must be removed and turned out of the house lest the poison spread over the entire body and destroys the man. If, after that, a vulture or a beast devours that limb, it is no concern of the man because that is no longer his own limb once he has severed it and thrown it out.

THE GUIDELINES FOLLOWING WHICH ONE BECOMES WORTHY OF DIVORCING HIS WIFE:

قَالَ اللَّهُ تَعَالَى وَالَّتِي تَخَافُونَ نُشَوِّرُهُنَّ فَعِظُرُهُنَّ وَأَفْجُرُهُنَّ فِي
 الْمَضَاجِعِ رَاضِرُهُنَّ فَإِنْ أَطَعْتُكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ
 كَانَ عَلَيْهَا كَبِيرًا وَإِنْ حَقَّتْ شِقَاقٌ بَيْنَهُمَا فَابْتَرُوهُ حَكْمًا مِنْ أَهْلِهِ
 وَحَكْمًا مِنْ أَعْلَمِهَا إِنْ بُرِينَدَا إِصْلَاحًا يُوْفَقُ اللَّهُ يَعْلَمُهُمَا إِنَّ اللَّهَ
 كَانَ عَلِيمًا خَبِيرًا

And as to those, from whom you fear defiance, admonish them first, (then if necessary) banish them to their beds apart and (as a last resort) you may beat them. Then if they obey you, seek not any way against them. Surely Allah is ever Exalted, Great and if you fear a breach between the two, appoint an arbiter from his people and an arbiter from her people, if they both desire a settlement, Allah will effect a reconciliation between them. Surely Allah is ever knowing. Aware. (an-Nisa 4:34-35)

THE REASON 'IDDAH IS PRESCRIBED FOR A WOMAN:

The main purpose of 'Iddah, is to know whether or not a woman is pregnant. Thus if a woman is divorced without her husband having consummated the marriage there no 'Iddah is prescribed for her. Allah has said.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَكْحِلُ الْمُؤْمِنَاتِ ثُمَّ طَلَقْتُهُنَّ مِنْ قَبْلِ
 أَنْ تَسْتَوِنْ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَلُوهُنَّا فَمَتَّعُونَهُنَّ
 وَسَرْجُونَهُنَّ سَرَاحًا حَمِيلًا

O you who believe, when you marry

believing women and then divorce them before you have touched them, there is no waiting-period for you to reckon in respect of them. But make provision for them, and release them with a goodly release.(Al Ahzab. 33-49)

WHY MUST A WOMAN MOURN HER HUSBAND FOR FOUR MONTHS TEN DAYS:

The wisdom behind this direction will be explained shortly together with the difference in 'Iddah, of a woman against divorce and against death of husband. Here we write on only as much as we feel is necessary.

اعلموا أن الأحداد على الزوج تابع للعدة وهو من مقتضياتها
ومكملاً لها فإن المرأة إنما تحتاج إلى التزيين والتحمّل والتعطّر لتحبب
إلي زوجها ومحسن ما ينήما من العشرة فإذا فات الزوج واعتذر منه
وهي لم تقبل إلى زوج آخر فاقتضى تمام حقوق الأول وتأكيد المانع
من الثاني قبل بلوغ الكتاب أجله أن تمنع مما تصنّعه النساء
لأزواجهن مع ما في ذلك من سد الذريعة إلى طمعها في الرجال
وطمعهم فيها بالزينة والخضاب والتطيب فإذا بلغ الكتاب أجله
صارت محتاجة إلى ما يرغب في نكاحها فايح لها من ذلك ما يباح
لذات الزوج فلا شيء أبلغ في الحسن من هذا المانع والإباحة ولو
اقتصرت عقول العالمين لم تقترح شيئاً أحسن منه

It must be known that mourning for a husband is limited by the *Iddah*, (waiting period). The mourning satisfies the demands of the waiting period and perfects it. As long as her husband was alive, the woman had to adorn herself, beautify herself and apply fragrance to

please him and act as his beloved to achieve healthy sexual relationship. But, when her husband dies, she should remain in the waiting period and not marry another man. The demand of the '*Iddah*', is fulfilment of her husband's rights and preventing marriage to another man before completion of the waiting period and to prevent the woman from doing what women generally do for their husbands. Besides, the waiting period shuts the door to the woman seeking another man and her beautifying and adorning herself that men may seek her (in marriage). When the '*Iddah*', (waiting period) is over, she is dependant on those things which make her attractive for a (second) marriage. Such things are allowed to her as are proper for a married woman. Thus, the restrictions and permissions apply at very proper times and a better idea cannot be proposed by anyone.

WHY DOES THE '*IDDAH* AGAINST DIVORCE PROLONG MORE THAN ONE MENSTRUATION:

Question: What is the sense in prolonging a woman's waiting period when her pregnancy can be determined on her first menstruation?

Answer: The '*Iddah*', is prescribed for certain reasons which are explained here.

- (1) To ensure that a woman is not pregnant. This prevents the sperm of two men being carried by the womb at one time and causing confusion about the real father. If a waiting period is not prescribed, there would have been much mischief which *Shari'ah* aims at preventing.

- (2) The prolonged period is prescribed to allow sufficient time to the husband who has divorced her to give a second thought to his decision and retract and compromise with his wife.
- (3) The '*Iddah*', is prescribed to allow the woman to fulfil the rights of her husband. On the death of a husband such behavior on her part displays her reaction and it is done by giving up self-adornment.
- (4) It is thus known that the purpose of the waiting period is not merely to find out pregnancy or otherwise. It is only one of the purpose and there are others too, which cannot be realized within the period of first menstruation of the woman.

KINDS OF 'IDDAH':

- (1) Pregnant woman's '*Iddah*', that ends with delivery of the child.
- (2) A widow's '*Iddah*', for four months and ten days from the death of her husband.
- (3) A divorcee's '*Iddah*', which lasts until she has had three menstruation.
- (4) The '*Iddah Aaeesah*' or '*Iddah Sahriah*' is for three months and is prescribed to old aged women or very young girls both of whom do not menstruate.

THE REASON A WIDOW'S 'IDDAH', IS DIFFRENT FROM OTHER WOMEN'S 'IDDAH':

The waiting period of a widow is four months and ten days whether her husband has had a sexual intercourse with her or not. Some people contend that this observation is a mere obedience and intelligence has no say in the matter. But this contention is invalid because if it were a

case of mere obedience then it would have been a form of worship, and we know that '*Iddah*', is not a mere act of worship because it is prescribed for all young and old, mentally sound and unsound, a Muslim and a *Zimmi*'

All of them are bound to observe the '*Iddah*', were they all are not obligated to observe the duties or worship. Further, it is not necessary to form an intention when observing the '*Iddah*', when worship is preceded by forming an intention. So, without doubt there are reasons for prescribing the '*Iddah*', or waiting period. With that in mind, these should be a firm intention to obey Allah with full faith which is tantamount to worship. There are some reasons in it pertaining to meeting the rights of the spouse and children and of the husband of which we shall soon speak. The first respect for the husband lies in remembering the ties that had existed between the two. The second respect lies in being faithful in some ways to the agreement of a close relationship with him. The third is the making known and removing doubts concerning lineage. The right of the husband to respect and honor is worthy of observing even after his death. It tells us also that after the death of the Holy Prophet ﷺ these rights to respect and honour were retained in forbidding marriage with his widows. It is also forbidden because his wives in this world will continue to be his wives in the hereafter.

However, this is not for other people because no husband is respected in that manner (as the Prophet ﷺ was) and this right is not assured about them either. Thus, if every woman was forbidden a second marriage after the death of her husband then it would have been

¹ *Zimmi* : a non Muslim living under the protection of an Islamic government. A *Zimmi* should pay a tribute for security accord to him or her.

much difficult for her. However, a second marriage is allowed but there are certain injunctions that must be obeyed to protect the right of the first husband. In the Days of Ignorance, the people were very unfair in the restrictions they placed on a widow to respect her husband and honour the marriage ties. She was not allowed to contract another marriage for a full year nor to go out of her house. Even then she was not without blame. Allah has been very Merciful and Kind in having favoured with a concession that is not without wisdom behind it. In the Islamic Shari'ah, the unjust and cruel pre-Islamic restrictions have been replaced and the woman now has to wait for four months and ten days with a wide range of wisdom behind it. This period is enough to reveal if the womb carries a child because the sperm stays there for forty days, then it turns into a clot of blood for forty days and the child forms in another forty days. This process adds up to four months. After this period, the fourth stage is the blowing of the spirit into the body, which is estimated at ten days during which movement of the child will let the mother know of her pregnancy. This one reason why the period of '*Iddah*', is as it is.

In short, the waiting period of a widow is fixed at four months and ten days. The four months have three stages and in this duration life is given to the child in the womb and it begins to move inside it. The additional ten days make the presence of a child move apparent because of its sure movements. Besides, this duration is half of the known period of pregnancy, and the woman's state is very clear to everyone. In the case of a divorced woman, the waiting period is not linked to her feeling the child inside her body. Rather, her '*Iddah*', is related to her menstruation. The widow's period, as we have seen, is four months ten days.

The reason for the difference in the two waiting periods is that in the case of the divorced woman the owner of rights is alive and he knows his family and can assume such matters. So, it is possible that the woman is asked to mind whatever she is capable of knowing and her husband must trust her in this matter, and her waiting period is fixed accordingly. In the case of a widow, her husband is not alive and no one else can know the private condition of the woman as a husband would know. Hence, her '*Iddah*', is fixed to such a limit that everyone may know equally well the state she is in and that is the time in which the presence of a child is felt.

Let not anyone doubt from this difference that the '*Iddah*', of the divorced woman should have been her first menstruation which is enough to reveal that she is not pregnant. As we have seen, the '*Iddah*', of a divorced woman is not fixed to determine surely whether she is pregnant but only to know that she is not and that is known from the first menstruation.

The classification of this doubt is that the aim is not merely to know absence of pregnancy. That is one of the reasons for fixing the period of '*Iddah*', but there are other reasons for that and they depend on the rights that are linked to it. One of these is the right of Allah that is obedience to His command and seeking His pleasure. The next is the right of the husband who has given the divorce and that is to give him ample time to think over and reconcile with her either through revocation of divorce (*ruj'at رجعة*) or renewal of marriage. The third right pertains to herself and it is the duty of the husband to provide her sustenance and living accommodation as long as she is in the waiting period. The fourth right belongs to

the child and it is make known his parentage so that he is not wrongly related to anyone else.

The next husband has the fifth right and it is to guarantee that he "does not waste his water on anyone else's field". The Holy Prophet ﷺ, عَلَيْهِ السَّلَامُ has prescribed commandments for each separately. Thus in giving the rights of the husband a woman should not go out of the house either should the husband turn her out of the house. Besides, if the husband had given a revocable divorce and revokes it during the waiting period then the woman must not stand in the way of reconciliation. Then, her right over the husband is that he provide her maintenance sustenance and lodging.

The right of the child must be respected by revealing his parents and relating him to his father and to nobody else. The right of the next husband (after second marriage) is that he should be allowed to have sexual intercourse with his wife, the marriage with him taking place after the absence of pregnancy is guaranteed lest thereby a child in the womb belonging to the former husband and an intercourse with the new husband would cause confusion of parentage.

Thus, the limit of three menstrual periods as '*Iddah*' (for a divorced woman), is to guarantee fulfilment of all these rights together, some of these cannot be fulfilled after the first menstruation. Of the rights mentioned in the waiting period of a divorcee some are common to the waiting period of a widow. These can be known by a little reflection. This clarification that we have made in the foregoing lines fulfils our promise to explain this thing later.

THE REASON MARRIAGE BY *MUT'AH*¹ IS DISALLOWED:

- (1) The practice of *Mut'ah*, (plural, *muta'*) is responsible for corrupting the line of descent and destroying it. With the expiry of the period of *Mut'ah*, the woman gets out of the hand of the husband and is on her own. No one knows what she will do when she is pregnant. Besides, a true, disciplinary observation of '*Iddah*', is possible with much difficulty even in a proper marriage then what can one say of *mutah*.
- (2) There is a very detestable possibility that if this practice is allowed to continue the Shari'ah approved marriage will be avoided because most people probably marry to satisfy their sexual urge.
- (3) If any one recompenses only for the sexual relationship then he is not fit to be called a human being. It is a very shameful act and a sound heart does not like it. However, in spite of its extreme undesirability, it was allowed in the earlier period of Islam to accommodate those people who could not afford to marry while they had an ever-powering sexual urge. It is like the permission given in times of extreme necessity of hunger for instance, a dead body is allowed for eating. Then it was abrogated for ever because of its obnoxious nature.

¹ A temporary marriage.

FORBIDDANCE OF MUT'AH SEEN IN HADITH:

حدثنا محمد بن عبد الله ابن المني حديثنا أبي عبد العزيز بن عمر حديثنا
 الربيع بن سبرة الجهمي أن أباه حدثه أنه كان مع رسول الله صلى
 الله عليه وسلم فقال يا أيها الناس إن كنت أذنت لكم في
 الاستمتاع من النساء إن الله قد حرم ذلك إلى يوم القيمة فمن
 كان عنده منهن شيئاً فليدخل سبيلها ولا تأخذوا مما آتتكمون
 شيئاً (صحيح مسلم نووي)

Sabrah at Juhanni reported on the authority
 of his father that while he was with the
 Messenger of Allah ﷺ he said, "O
 people! I had permitted you to contract
 temporary marriage with women, but Allah has
 forbidden it (now) until the Day of Resurrection.
 So he who has any (woman with him with this
 type of marriage contract) he should let her off.
 And you should not take back anything of what
 you have given to them. (Muslim Hadith No.
 3255)

حدثنا مالك بن إسماعيل قال حدثنا ابن أنه سمع الزهرى يقول
 أخبرن الحسن بن محمد بن علي وآخره عبد الله من أية ان عليا قال
 لا بن عباس ان النبي صلى الله عليه وسلم نهى عن المتعة وعن لحوم
 الحمر الاهلية زمن خيبر - (بخارى وعنه سفيان نهى عن النكاج
 المتعة - فتح البارى)

رضى الله عنه said to Ibn Abbas رضى الله عنه
 that the Messenger of Allah ﷺ prohibited on the Day of Khyber the contracting
 of temporary marriage with women and the
 eating of the flesh of domestic asses. And it is

transmitted by Sufyan that contracting of temporary marriage is already forbidden.
(*Bukhari*)

INTUITIVE ARGUMENT AGAINST REJECTION OF MUT'AH:

Let every noble natured, sensible person and every chief of his tribe decide for himself what would be the difference between marriage, if the latter was lawful. One does not feel disgraced in telling anyone of the marriage of his daughter or sister to anyone but will any noble man let anyone know that his mother, daughters and sisters contracted a certain number of temporary marriages? This argument is sure to non-plus any supporter of *Mut'ah* and it is certain that though these people accept greetings and congratulations on a marriage (in the family), they will not tolerate similar greetings on the temporary marriages of their women relatives. So, this is an intellectual argument and we have already cited theoretical arguments above. Here are some more!

عَنْ عَلَىٰ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي عَنْ مَتْعَةِ النِّسَاءِ

Sayyidina 'Ali رضي الله عنه has said that the Holy Prophet ﷺ forbade the contracting of a temporary marriage with women.

This Hadith is confirmed by Tirmizi and others and all the Companions are agreed on the prohibition of *Mut'ah*. However, Ibn'Abbas رضي الله عنه did confirm the legality of temporary marriage because of ancient national practice and habit but, after a few day, when he learnt of

the command of Shari'ah, he relented from his stand and agreed that *Mut'ah* was disallowed. All the Hanafi, Shafaee, Maliki, Hanbali the Ahl. Hadiths and Sufis are agreed that *Mut'ah* is forbidden.

THE REASON THE VEIL SHOULD BE OBSERVED BY WOMEN AND MEN:

The principles laid down by Islam for observing the veil ensure that men and women will remain blameless and chaste and they will not commit evil if they abide by it. Allah has said about it :

قُلْ لِلْمُرْسَلِينَ يَغْضُبُ مِنْ أَبْصَارِهِمْ وَيَخْفِظُوا فِرْوَجَهُمْ ذَلِكَ أَزْكَى لَهُمْ
 إِنَّ اللَّهَ خَيْرٌ بِمَا يَصْنَعُونَ—وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُبُنَّ مِنْ أَبْصَارِهِنَّ
 وَيَخْفِظُنَّ فِرْوَجَهُنَّ وَلَا يَدِينَ زَيْتَنَهُنَّ إِلَّا مَا ظَهَرَ مِنْهُنَّ وَلِيَضْرِبُنَّ بِخَمْرِهِنَّ
 عَلَى جِيَوْبِهِنَّ وَلَا يَمْبَدِيْنَ زَيْتَنَهُنَّ إِلَّا لِبَعْرَلَتَهُنَّ أَوْ آبَانَهُنَّ أَوْ آبَاءَ
 بَعْرَلَتَهُنَّ أَوْ أَبْشَاهَنَّ أَوْ أَبْنَاءَ بَعْرَلَتَهُنَّ،
 —أَوْ إِخْرَافَهُنَّ أَوْ بَنِي إِخْرَافَهُنَّ أَوْ بَيْنِ إِخْرَافَهُنَّ أَوْ نَسَانَهُنَّ أَوْ مَا
 مَلَكَتْ إِيمَانَهُنَّ أَوْ التَّابِعَيْنَ غَيْرَ أَوْلَى الْإِرَادَةِ مِنَ الرِّجَالِ أَوْ الطَّفَلِ الَّذِينَ
 لَمْ يَظْهُرُوا عَلَى عُورَاتِ النِّسَاءِ وَلَا يَضْرِبُنَّ بِأَرْجُلِهِنَّ لِيَعْلَمْ مَا يَخْفِيْنَ
 مِنْ زَيْتَهُنَّ وَتَرْبِيْبَا إِلَى اللَّهِ جَمِيعًا أَيْهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تَفْلِحُونَ

Say (O prophet) to the believing men that they lower their gaze and guard their private parts. That is purer for them. Surely Allah is Aware of what they do. And say to the believing women that they lower their gaze and guard their private parts, and display not their adornment except what appears thereof. And let them draw their scarves over their bosoms, and not display their adornment except to their husbands or their fathers, or their husbands fathers, or their sons, or their husband's sons, or their brothers, or their brother's sons, or their sisters' sons, or their women, or what their right hands possess or male attendants not having sexual urge, or

children who are not acquainted with the women's privy parts. And let them not strike their feet so that the adornment that they hide may be known. And repent to Allah together, you believers, that you may prosper.

(an Nur, 24:30-31)

The command includes keeping the ear from listening to songs sung by ghayr mahram and from listening to sweet voices and stories of beauty.

The women should use the scarf to cover their head, ears and bosom.

All of them must keep supplicating to Allah that He may protect them from vice.

لَا تَقْرِبُ الْأَلْزَانَ إِنَّهُ كَانَ فَاحِشَةً وَسَاءَ سَبِيلًا،

And approach not adultery; surely it is an indecency, and an evil way. (al Isra 17:32)

It implies that one should not attend any feast or function where one could be tempted even in imagination. He should not even adopt any measure or tried any path that is even remotely likely to lead him to the sin of adultery. It is an extreme form of shamelessness and indecency and it is a very wicked path. It hinders one from his final destination and is very dangerous for the next life. If anyone cannot afford to marry, he must not lunge himself in the other means of sexual satisfaction. He must observe fasting or eat less.

وَلَا يَتَعَفَّفُ الَّذِينَ لَا يَجِدُونَ نِكاحًا

And let those who find not the means to marry keep chaste.(An Nur, 24:33)

Some of these people also adopt extreme measure by castrating themselves; some forbid themselves to ever

take a wife living a life of a monk or an ascetic who has given up the world. But, Allah has not asked anyone to live in such a manner. Further, they themselves do not maintain their wrong innovative practices.

وَرِهْبَانِيَّةً ابْتَدَعُوهَا مَا كَيْبَنَاهَا عَلَيْهِمْ

And (as for) monasticism they innovated it. We did not prescribe it for them. (Al Hadeed, 57:27)

That is monasticism is an unnatural thing to cultivate against the true spirit of the Divine guidance. If this were a command of Allah and everyone had practiced it then human beings would have gone extinct long ago. Besides, if chastity were to be had by castration then it is a tacit allegation against the Creator for having provided man with his private organs. A part from that, the truth lies in the fact that a man may hope for reward only when he has the ability and potency to fulfil his natural urge but restrains himself for fear of Allah when he is disallowed from doing it fighting his evil emotions; where he is allowed, he must use his ability to advantage. He will thus earn a two-fold reward. As for him who is impotent like a child, how can he expect a reword? Can a child earn a reward for being chaste?

Apart from other prescriptions, Allah has not merely provided man with deep education in the verses quoted above but He has also shown man how he may cure himself and become chaste. The method includes restraining his eyes from looking at women strangers, his ears from listening to their voices or reports and tales about them, and avoiding all such places where one is likely to be aroused sexually, and if a man cannot marry then he must fast.

This higher education coupled with these steps as taught by the Qur'an are particular to Islam alone. At this juncture, there is an important point that we must remember. The natural instinct of man that lies in a sexual urge cannot be suppressed without a complete physical change. It is such an urge that it will manifest itself at every sex-arousing moment and if it is curbed there may be other risks. Therefore, Allah has not taught us to observe women strangers at will, to admire their beauty and adornment and appreciate their delicate manners and yet claim to be chaste. He has also not taught us to listen to them singing and hear tales to their beauty and private life yet remains unaroused sexually. Rather, we are told strictly that we must not look at women and their beauty under nay circumstances neither with innocent eyes nor with mischievous intentions. Similarly, we are disallowed from listening to their melodious voice or their tales of beauty whether we are innocent or mischievous in our intents. We must rather develop a hate to their voices and sights as if we see a dead body so that we may not stumble. If a person is not restricted then it is certain that an unchecked gaze will cause him to stumble. We must realize that Allah wished that we kept ourselves pure of sight and of heart. He has given us higher education for that. There is no doubt that one who is not imprisoned will surely commit a sin. If soft bread is placed before a hungry dog, it is foolish to hope that it will not touch the bread; we should thus not allow our sexual potency a hidden opportunity. There should not be such a move as might involve risk of any types whatsoever. Every person who abstains and wishes to keep his heart clean and pure should not behave like an animal letting his eyes roam here and there. It is necessary in today's civilized world to keep one's gaze under control. This is an auspicious habit. It will give his natural audition the dense colour of

manners and his cultural life will not suffer any difference. This is what is known as chaste manners.

WHY IS SEXUAL INTERCOURSE WITH A MENSTRUATING WOMAN DISALLOWED:

Allah has said in the Qur'an:

وَيَسْتَأْنِثُوكُمْ عَنِ التَّبَغِيْضِ قُلْ هُوَ أَذْى فَاعْتَرِفُوا لِلَّاتِيْنَاءِ فِي التَّبَغِيْضِ
وَلَا تَقْرِبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

And they ask you (O Prophet) concerning menstruation. Say "It is hurt, so keep aloof from women during menstruation, and go not near them (for intercourse) till they are clean.

(al Baqarah: 2:222)

When Allah calls menstruation impure and a hurt, then it is strongly possible that intercourse in this condition will cause severe damage. That is why He has disallowed sexual intercourse during this condition. From the medical point of view, if anyone has sexual intercourse with his wife while she is menstruating then he is likely to suffer any of the following maladies: mange or itching, impotency, inflammation or burning, and bright's disease which is disease of the kidney. The woman also suffers some harm.

She after gets a continued flow of blood, the uterus is displaced sometimes it is one of the causes of the pregnancy not lasting its full course, and the woman suffers a miscarriage.

Since, sexual intercourse during menstruation causes the above-named diseases besides others, so Allah

has disallowed His slaves from doing it and He has been Merciful in this way.

THE REASON INTERCOURSE IS DISALLOWED WITH A MENSTRUATING WOMAN BUT ALLOWED WITH ONE WHO HAS A PROLONGED FLOW:

Sexual intercourse is disallowed with a woman who is experiencing menstruation but is allowed with one who has a prolonged flow of blood although there is a kind of impurity in both. The Holy Prophet ﷺ has seen wisdom in that and has pointed out the differences in both. The impurity is greater in the former than in the latter. The blood in a prolonged flow is from a vein in the private organ. It is like a bleeding nose. The bleeding is harmful and absence of it is a sign of health. It is the other way about with menstruation. If blood does not flow then it is a cause of disease and if it flows, it is a sign of health. Thus, the menstrual blood and the blood in prolonged flow are not the same, in factual terms and in terms of rulings applied to them. It is the Shari'ah of Islam that has recognized the difference and favoured the Muslims with rulings for each. The Holy Prophet ﷺ was asked about prolonged flow of blood.

هل تدع الصلاة زمان استحاضة فقال اغا ذلك عرق وليس بالحيض بامرها ان

تصلي مع هذا الدم وعلل بأنه دم عرق وليس بدم حيض

"Shall I abandon prayer when I have a prolonged flow of blood?" He said, "No! That is only a vein and not menstruation." So, he commanded her to pray with that blood and illness because it was blood of a vein and not blood of menstruation".

THE REASON DIVORCE IS LIMITED TO THREE:

Divorce is limited to only three pronouncements because the term 'many' is applied from that number. Besides, when a man divorces his wife, it is imperative that he gives it a careful thought and considers the pros and cons of his action. Thus, the necessity to pronounce the divorce thrice affords him an opportunity to do the thinking. Many people do not know the significance of divorce until they taste the separation from their wives. The true experience is after the first pronouncement. At the second pronouncement, the experience is perfected. The condition to re-marry after the third pronouncement is to confirm renewal (of relationship) or the culmination (of relationship). If revocation of divorce was allowed without remarriage then it would have been a simple case of reconciliation (like against the first and second pronouncement). To remarry the divorced wife is to reconcile with her and as long as she is in her husband's home and in his authority or with his relatives, it is understood that her husband will prevail over her. She will opt compulsorily for his opinions.

Once, however, she separated from him completely and experiences the different times and seasons by herself and they agree to reconciliation then she will first have to marry another man and have a sexual intercourse with him. This is the penalty for divorcing her hurriedly and it raises the woman in the sight of her second husband and also shows that only such a man will dare pronounce divorce three times who stoops down dishonorable to separate from the woman.

THE REASON REVOCABLE DIVORCE IS LIMITED TO TWO:

The people of the days of Ignorance used to divorce their wives innumerable times and then revoke their pronouncements and reconcile with them. This was very harsh on the women. So, the verse of the Qur'an was revealed:

الطلاق مرتان

Divorce is twice. (al-Baqarah, 2: 229)

After that they may reconcile. Then, if divorce is pronounced a third time unless the woman marries another man of her own free will she cannot be lawful for the first man. The Holy Prophet ﷺ has said that sexual intercourse with the new husband is a condition of her becoming lawful for the first. By pointing out this condition we do not mean to say that she may marry the man merely to become lawful for the first husband. Marriage is solemnized with the aim of perpetual living together but if she happens to get a divorce from the second husband then she is allowed to marry the former husband.

THE REASON A WOMAN BECOMES LAWFUL AFTER SECOND MARRIAGE TO HER FORMER HUSBAND WHO HAS DIVORCED HER THREE TIMES:

This question was put to Ibn Qayyim to give translation of the answer he wrote down in his book

A'lam Al-muta 'In Min Rabbial A'lamin.

Only he who is aware of the secrets Shari'ah and all reasons of the commands of Allah, knows the philosophy of the woman becoming unlawful to a man after three pronouncements of divorce and again

becoming lawful after she marries someone else. Let it be clear that Shari'ah has dictated differently in every period according to the expediencies of the times and the *Ummah*. The Torah had allowed a man to reconcile with his divorced wife until she married another man, once she married another man, the former husband could never reconcile with her under any circumstances. The wisdom behind this injunction is very clear. A husband would know that if he divorced his wife she would enjoy full authority to do what she liked and she would even be permitted to marry another man which would shut all doors for reconciliation with her for ever. Accordingly, his relations and bonds with his wife were strong and he could not tolerate separation with her. This Shari'ah applied to the people of Sayyidina Musa ﷺ and was framed according to their temperament. They were very violent and short tempered and very adamant.

The *Shari'ah* of *Injeel* followed. It shut the door on divorce after marriage. Once a man married a woman, he could never divorce her under any circumstances.

مَلَكُوتِ عَبْدِ رَبِّ الْعَالَمِينَ
The Shari'ah of Sayyidina Muhammad ﷺ followed. It is the most complete and perfect *Shari'ah*. It is most complete and perfect Shari'ah with the needs of men in regard to their living and worldly exigencies, and it is more intelligent. Allah has perfected the religion for these people and completed His blessings on them. Of the pure things, He has made certain things lawful for them that were forbidden to earlier people. Thus, it is proper for man that he marry upto four women according to circumstances. Further, if the two do not see eye to eye then the husband is allowed to divorce her and marry another woman. If the woman does not suit the temperament of her husband or is mischievous and does

not mend her ways then Islam does not propose to have the husband tied by her and undergo torment at her hands. Islam does not wish that such a woman should prove to be hell for the man

اِنْ شَاءَ اللَّهُ مَا شَاءَ وَمَا شَاءَ اللَّهُ بِقُوَّةٍ

Thus, Allah has allowed a husband to separate from a wife who has such habits. The procedure is for the man to give her one divorce and the woman should wait until she has had three menstruation or until three months have passed for the man to revoke the divorce. It is possible that during this period the woman might mend her ways and stop being mischievous and her husband may incline towards her and Allah, The turner if Hearts, may cause them to reconcile. During this period the door to reconciliation is left open so that the husband might revoke the divorce and get back his wife whom his anger and devilish sentiments had caused him to lose.

The procedure that we are describing allows for a second divorce within the period stated above if the two continue to differ and disagree after their reconciliation within this period. This will cause the woman to take the warning from repeated divorces and give up her disagreeable habits which anger her husband and cause the separation. This will also make the husband feel the burden of separation and keep him from divorcing her.

If, however, they cannot reconcile and are on the verge of the third divorce then that will be the point of no return. It is the final divorce and it is the command of Allah that the husband cannot reconcile with the woman whom he has given three divorces. The two people are told that reconciliation is possible for them after the first and the second pronouncements of divorce. After the third pronouncement revocation is impossible. The two should

take heed from this warning. The husband should realize that the third divorce will bring permanent separation between him and his wife; thus knowledge should prevent him from taking the extreme step. Further, if he wishes to have his wife back after the third divorce she must marry another man and the marriage must be well announced. This man may then divorce her and she should go through the prescribed waiting period. But this thing also is not certain (for he might not divorce her, for instance). It is part of the procedure that this man whom the woman marries must have sexual intercourse with her and, as for their separation, he must divorces her of his own free will and she must pass her *Iddah*. If this man dies after the marriage then too, the woman is allowed to marry her former husband after the *Iddah*. It is only after passing through their stages that her first husband may hope to remarry her. Therefore, before he gives her the third divorce he is sensible, foresighted and considers these points remembering also that Allah does not like divorces his wife (even though he is not forbidden to do it) then he will refrain from giving her a divorce. In the same way, the woman will see that things will be tough for her and she would reform herself. In this way they will reconcile.

The Holy Prophet ﷺ has said about the second marriage (of the woman) that it should be contracted with the intention of life-long association. If this man whom the woman marries does not intend to keep her always as his wife but goes through this exercise only that the woman may become lawful for her first husband meet the conditions of *Shari'ah* them he must know that the Holy Prophet ﷺ has cursed such men. If the first husband gets another man to do this thing for him so that his former wife may again become lawful for him; then the Prophet ﷺ has cursed him too.

عن ابن عباس رضي الله عنه لعن رسول الله صلى الله عليه وسلم
المخلل والمخلل له

According to Ibn Abbas رضي الله عنه he Messenger of Allah cursed the man who made a woman lawful for the first husband and the one for whom she was made lawful.

Thus, according to *Shari'ah* a woman can become lawful for her first husband only through natural means. After her first husband has divorced her and she marries another man and he too divorces her because of differences or any other reasons except willfully making her lawful for the first man, or he happens to die. The woman will than wait for the prescribed period of *Iddah*. It is only after that, that the woman will be allowed to marry her first husband without compunction.

These are very stern obstacles, which the first husband must overcome to get back his wife. This should inspire him to hold the institution of marriage to a high respect and be grateful to Allah for His blessings, and he must resolve to preserve his marriage forever. He must not think of serving the ties of marriage. If a husband sees that he faces so many hurdles after he separates from his wife and until he re-unites with her then he will not let things drift to the third divorce.

ان الشارع حرمتها عليه حتى تنكح زوجا غيره عقوبته له ولعن
المخلل والمخلل له لمن قضاها ما قصد الله سبحانه من عقوبته وكان من
 تمام هذه العقوبة ان طول مدة تحريرها عليه فكان ذلك ابلغ فيما
 قصد الشارع من العقوبة فانه اذا اعلم بها لا تخل له حتى تعتد
 ثلاثة قروء ثم يتزوجها آخر نكاح رغبة مقصودا تقارب دعيل مسببا
 منه عن انطلاق الشلالات وهذا واضح على

دفق الحكمة والمصلحة والرخيم فكان التربص الثلاثة قروء في
الرجعة نظراً للزوج ومراعاة لصلحته لما لم يرفع الثالثة المحرمة لها
عليه ومهما كان تربصها عقوبة له زجراً لما اوقع الطلاق المحرم لما
أحل الله له و أكدت هذه العقوبة بتحريمها عليه الا بعد زوج
واصابة وتربيص ثانٍ

WHY SHOULD THE TIME OF FORSWEARING BE FOUR MONTHS:

Allah has said in the Qur'an:

لِلَّذِينَ يُؤْتُونَ مِنْ سَيِّئَاتِهِمْ تَرْبِصُ أَرْبَعَةُ أَشْهُرٍ فَإِنْ فَازُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلَيْهِمْ

Those who forswear their wives should wait for four months. Then if they go back, Allah is surely Forgiving, Merciful. And if they resolve on divorce, then surely Allah is Hearer, Knower.

(Al-Baqarah, 2:226-227).

The word *eela'* ايلاء means 'to swear'. The people of jahiliyah were given to swearing that they would keep away from their wives for some time or for a long period. This was very cruel and painful for the woman. So, Allah has disallowed that the strain relationship between a man and his wife should continue for more than four months. There are many reasons for that and we give here some of them.

- (1) During this period one is inclined to have sexual relationship with one's spouse and if one is not afflicted, the lack of relationship causes many harms.

- (2) This period is one-third of a year and anything less than half is regulated with one-third. Half of any period is considered much.

- (3) If the period of *eela* was allowed to last more than that, man would have delayed maintenance to his wife. This would prove very difficult for the woman in getting food clothing and shelter.

- (4) It is possible that the husband may have had sexual intercourse with his wife and she may have become pregnant. In this case, four months is the time enough to know the pregnancy. It is for this very reason that a widow has to observe *Iddah* for four months then the days of her husband's death as we have seen already. The pregnancy can easily be recognized in this time. So, if it recognizes and the husband does not revoke the divorce then she will observe the *Iddah* until she delivers the child.

- (5) Allah Who sees the secret and the apparent has not determined the period of *eela*' at four months without wisdom. Normally, a healthy, young woman finds separation from her husband for four months very difficult. During this period she wants her husband to return to her. Jalaluddin Suyuti رحمه الله has written in "Tarik al Khulafa":

اخراج ابن جريج اخرين من اصلته ان عمر رضى الله بيتها هو

يطرف سمع امرأة تقول شعراء -

تطاول هذا الليل واسود جانبه دارفني ان الخليل الاعبه

فلو لا خداء الله لاشئ مثله لزعزع من هذالسرير جوانبه
 فقال عمرو مالك اعزيت زوجي عند اشهر وقد اشتقت
 اليه قال اردت سوء قالت معاذ الله قال فاملکي عليك نفسك فانما
 هو البريد اليه فيبعث اليه ثم دخل على حفصة فقال ان سائلك عن
 امر قد اهمني فاخرجيه عنك كم تستاق المرأة الى زوجها فحققت
 رأسها واستحيت قال فان الله لا يستحي من الحق قالت ثلاثة اشهر
 والافارعة اشهر فكتب عمر ان لا تخبس الجيوش فرق اربعة اشهر

Ibn Jarih has said that I was informed by him whom I believe to be truthful that one night Sayyadina Hazrat Umer رضى الله عنه, was making the round of the streets of Madinah. It was the time when he was the Caliph and he was making the rounds to learn himself how his people fared. He heard the woman reciting the following poem:

The night has prolonged itself
 It is surrounded by much darkness and blackness
 I am sleepless from the thought of my friend
 And if I did not fear my Allah, the incomparable,
 My bed would be occupied on both sides.

Sayyadina Umar رضى الله عنه called out to the woman and asked her what was it that she wished. She complained "You have sent my husband to the war front for many months and now I yearn to meet him." He asked, "Do you entertain evil thoughts?" She said, "May Allah help me! I have no evil thoughts." Sayyadina Umer رضى الله عنه said, "Be patient! I will send a messenger to summon your husband."

Sayyadina Umer رضي الله عنه then went to Sayyidah Hafsa رضي الله عنها and asked her, "I wish to ask you about something that I am eager to settle. Tell me, after how much time a woman craves for her husband?" Hafsa رضي الله عنها did not answer and kept her gaze down feeling ashamed to give her father the answer. Sayyadina Umer رضي الله عنه said to her, "Allah does not disdain from speaking out the truth." Hafsa رضي الله عنها indicated by her fingers three months but four months at the most. That is, a man must meet his wife at an interval of three months but surely four months at the most. So, Sayyidina Umer رضي الله عنه sent letters to the officers of his army that no soldier must be kept away from his house more than four months. He issued a general order that every soldier must be allowed to visit his home at a maximum interval of four months.

THE REASON FOR DISALLOWING MARRIAGE WITH THE WIVES OF THE PROPHETS ﷺ AFTER THEIR DEATHS:

The souls of the Prophets ﷺ have almost the same relationship with their bodies after their death as they had when they were alive. This is why their bodies do not expand or explode like the bodies of other living creatures when they die. This is found in the Hadith. This is why their wives cannot marry anyone else as the wives of other living people do. And this is why their property and possessions are not inherited as the legacy like other living people is inherited after their death. It is for this reason that the Hadith لاترث {they are not inherited} cannot be said to contradict the verse يوصيكم الله لا تنكحوا ازواجه {Allah enjoins you} (an-Nisa, 4:11) and the verse من بعده ابداً {never marry his wives after him}, (al-Ahzab, 33:53)^{not} cannot contradict the verse والذين يتوفون منكم ويدررن ازواجاً {And those of you who die and leave their wives} (al-Baqarah, 2:234).

This is because the verses يوصيكم الله concern those people whose souls lose the relationship with their bodies, which they enjoyed when they were alive. Thus, the word ترك {leave behind} in the verse للرجال نصيب مما ترك الراeladan {For men is a share of what their parents and near relatives leave}, (an-Nisa, 4:6). And توفى {die} in the verse والذين يتوفون منكم are proof of this statement. Then take the verse.

ولَا يُخْشَىَ الْذِينَ لَوْتَرْكُوْا مِنْ خَلْفِهِمْ ذُرْيَةٌ ضِيَافَةٌ

And let those (in charge and division) fear who should they leave behind them weakly progeny... (an,Nisa, 4:9).

The word ترک {leave} is probably the key word because the word تَرْوِي {die} makes sense only when something is taken out and this can be true only when the soul is taken out of the body. The pronominal adjective refers to the same thing in the verse والذين يترفون. It is very clear that only the body will be there and the body cannot be the word referred to by تَرْوِي at the time of death because it is not extracted.

It is thus, true that the spirit of such people will no longer have the same relationship with the body as it had with it when they were alive. In the same way the word ترک Leave behind can only be truly expressed for those tied in love to children and property if the soul has deserted the lower earthly body and travel to the higher world. This can also be true when the soul deserted the body otherwise that is not leaving it ترک. Thus, as for the suspended one (unconscious) his wives and possessions will continue to be in his ownership. In other words the bodies of the prisoners are restricted and the prison is the body itself. Thus the expansion stops the expansion that resembles the light of the sun and the moon. It stops like the seizure of light from the lantern that is eclipsed by something. The death of the Prophets عليهما السلام may be compared to it. The difference lies in that the soul is extracted from every organ of the body except on some occasions and all spiritual senses of hearing and sight are taken away. It happens too that for some reasons it is then gradually withdrawn completely. The souls of the Prophets عليهما السلام

maintain complete relationship with their bodies but the surroundings are restricted. The body maintains the same potential as it had heretofore. It is like the eclipsing cover being removed from the lantern so that its lights will be brightens. On the other hand, the suspended nature is like a candle that flickers and might blow out any moment. Nevertheless, the noble Prophets ﷺ continue to enjoy the relationship of their souls with their bodies. In fact, compare to their living nature when they face exertions they have a higher potency in death and like a lantern and darkness through eclipse, both life and death are combined.

In short, the Prophets ﷺ go on living and that is why their wives are not permitted to marry again after them, and that is why their properties are not inherited. Further, this junction also recognizes the high station and honour of the Prophets ﷺ. Although the word ترث (leave behind) is used in a Hadith refer to the Prophets yet its use is figurative as can be seen from the arguments.

WHY IS A WOMAN NOT ALLOWED TO HAVE MORE THAN ONE HUSBAND AT A TIME:

- (1) A woman's relation with her children is like earths to its production. However, because of its sameness, production may be divided and shared equally. So, there is no harm in co-ownership over land. But, a woman cannot be shared by few men because each of them will claim right of sexual intercourse with her. This is the first cause of trouble and they all may wish to sleep with her at the same time. Further, if all of them have sexual intercourse with her after marrying her and she

gives birth to one child then it will not be possible to divide the child and give the share to each father to take away. If, however, she gives birth to many children then there will be some male children and female children, there will be differences in faces and appearances, in nature and character, in strength and courage. This will cause envy in fathers over possession of the children. No father will be satisfied with one child because of paternal love for all children. He will not be happy on receiving one, as he will be sad on parting with the others. These things will cause many problems and become a bone of contention among so many fathers. In every sense it will disrupt management of the family. On the contrary, if there is one man with a number of wives, he will be like a farmer tending a number of fields and he can have children from all those women. This will not create problems and women will not cause mischief because of their sorrow. There will not be fighting and murder and family affairs will not be mismanaged.

- (2) According to Islam, woman is ruled over and man is the ruler. He is the master and he is called the master because women are owned and wives are against the dower. The slaves are emancipated and the wives are divorced. It is to say that a slave male or female cannot liberate himself from slavery on his or her own free will. The owner may, if he wishes free a slave he owns. In the same way, a woman cannot get herself released from the prison of her husband of her own free will. Her husband enjoys the right to divorce her when he wishes. Just as the master is responsible for the maintenance of his slave so too the husband is liable to provide for his wife. Just as the single

master have many slaves, so too a husband may have many wives. It all boils down to the fact that in terms of the rules, in Islam women are owned and ruled over and husbands are owners and rulers. However, a husband's lack of authority to sell and purchase a wife is not proof of absence of ownership or lordship over her. If these things could serve as a proof that he is not the owner then the same thing could be said of Allah and we cannot prove on these bases that he is the owner. Rather, non-transference of anything sold or gifted points out clearly to absolute ownership just as the non-transference of the ownership of Allah points out to His absolute ownership. The husband has a resemblance to Allah as owner or lord in name; in fact, in the face of ownership of Allah, a husband's ownership is simply nominal. Further, the ownership of Allah is never ending, perpetual while a husband's ownership (over his wife) is liable to end through divorce. In spite of that, no one else's ownership is as near in resemblance to Allah's ownership as a husband's. To conclude a husband's ownership is unquestionable and, in fact, stronger than anyone else's ownership; he is the ruler and the woman the ruled. Obviously, in the numbers and the multitude of the ruled lies the honour and respect of the owner, and he is considered more respectable who has a greater number of the governed subjects. In contrast, a greater number of the governors or rulers is a dishonorable thing. We do not have a plural number of rulers. Of course, it is possible to have a line of rulers from top to bottom and the subordinates are governed by one or more or all until the subjects who are finally governed by all and they govern none and are, therefore, the most

debased. In rising up the steps, each ruler is the ruled of his superior but ruler of his subjects and more honourable than them. But less honoured than their superiors. This goes on until the king who is the ruler of the all -superior-most. He is not ruled by anyone. No one is more honorable than him. If any woman has a number of husbands it will be like a single subject who is ruled by a number of kings and many rulers. We all know that it never happens that way.

For a man to have many wives is no defect because man is the master while woman is the servant. A master can have many servants but a servant cannot have many masters.

- (3) Allah has grown a natural sense of modesty in woman whereby she hesitates to go before men strangers. When a woman talks to a man she is so ashamed that she lowers her gaze again and again. It is clear, therefore, that apart from immodest, indecent women, who have lost all sense of natural modesty, every other woman observes the veil before men and shows modesty and shyness. The sense of modesty that Allah has grown in their nature proves that they can only have one husband because if they maintain relations with more than one they cannot preserve modesty as may be seen in prostitutes.
- (4) It is observed that if, out of necessity, a man marries many wives then he can look after them. But, a woman will never be able to manage two husbands. Thus, a man may have more than one wife but a woman cannot have more than one husband.

- (5) Often the total number of women in the world is greater than men. These statistics clearly say that a man may have many wives but not vice versa.
- (6) The Lord has created man strong and powerful and woman delicate and weak of body. So, the strong can have many weaklings as his subordinates. It cannot be the other way about.
- (7) Let us ponder over the natural tendencies. Even if a woman has a hundred husbands in a single pregnancy she can deliver not more than one or two offspring. But, one man can impregnate all his wives no matter how many they may be.

THE SECRET IN ALLOWING MEN MANY WIVES IN PARADISE BUT ONLY ONE HUSBAND TO A WOMAN:

- (1) When anyone is rewarded he is given what comforts him and brings him honour - he is never given what saddens or troubles him or brings him dishonour. The latter are instruments of punishment.

Paradise is the place of rewards and blessings. The bestowing of a number of women to a man as his wives is a reward that he gets. It is an honour and a cause of comfort. However, if a woman is allowed more than one husband, she will not get any comfort especially if a man's strength is increased in proportion to many women; it is a cause of insult and dishonor.

If a woman was allowed many husbands it would be the same as having a number of rulers. The more rulers the more the subjects will be

suppressed and debased. If it was considered proper, therefore, to debase and dishonour the woman then perhaps one or the other religion might have permitted her many husbands.

Paradise, which is a place of honour and respect, does not visualize this depraved and degraded condition. Perhaps, if it was difficult to satisfy the need and urge through one husband, woman might have been allowed the concession. However, Islamic Traditions tells us that in Paradise the man will have so much strength that he will be able to go to thirty woman one after another. Besides, just as the Lord of world has given a different nature to man and woman in this world allowing the former to rule over the latter and have an upper hand so too in Paradise their nature will differ from one another..

ONE MORE REASON WHY WOMAN IS ALLOWED ONLY HUSBAND:

Allah, the Exalted has appointed man as His Messenger and Prophet. He has made him vicegerent, king and ruler. Man in these capacities enjoys excellence over her and is responsible for her welfare and livelihood. His duty is to protect her and take risks for her especially in dangerous places. He labors and struggles for her sake. Allah, has therefore, given him more strength and authority. Much of man's effort and labour is for woman. Man is burdened much in this regard and that is why he is given more strength to carry this burden. He is also capable of maintaining many wives. Since women are not burdened much, it is clear that they do not have enough strength to carry more burdens.

Therefore, in keeping with the nature of woman, each woman is allowed to have only one husband.

SLAVERY

SLAVERY IN ISLAM AND BEFORE IT:

الحمد لله الذي خلق الناس نوعين الادنى والاعلى ليتخد بعضهم
 بعضهم سخريا والصلوة والسلام على رسوله محمد المصطفى
 راحم المختن الذى جعله اعدل الناس ليكون لهم اسوة حسنة
 وشفيعا وعلي آله واصحابه هذا طريق الحق وحمة الاسلام

Those who have taken up their pens against serfdom have drawn a very ugly picture of it and shown it bereft of all kind of good and replete with everything reproachful. But, those who look deep into any matter should ponder over it with a cool mind without being emotional (and they should recognize evil even when it is clothed in pious clothing and they should praise good even when everyone calls it wicked). These men should remove misunderstandings about slavery being useless and without any advantage and harmful.

Therefore, I too venture to clear doubts and wrong notions about taking slaves. In its steps to gradual progress the human society gone through conditions in which it was rightful for men –nay, necessary for them –to take slaves. There are many customs and habits in the world, which should make us, shudder, but it is necessary that they are continued in order to achieve the objectives of progress. A victorious army officer does not hesitate to sink the vessel brimming over with young, courageous enemy soldiers –the cream of the opposing army. He does not think twice when he orders that bomb be dropped on an innocent enemy city killing children and women. He does not shed a tear over the destruction because yet, we will not call him a cruel person, or a merciless man. Those

Who cannot see a murder being committed and who tremble when they hear of it, these very people will not shiver on killings and who tremble when they hear of it, these very people will not shiver on killings thousands of men or at witnessing the massacre with their eyes. Rather, they feel happy sometimes. The waging of wars has always been a necessary part of progress in human society. It is the same to-day. If we study the history of human progress we will see that wars were unavoidable in the initial stages of man's progress to a greater degree than they are today. Slavery was the inevitable result of wars and a significant step in man's progress. It was with the taking of slaves that man gave up his cruel nature that was demonstrated in his putting to death all enemy captives. A Christian writer states, "People have not yet understood well that war was necessary in progress of earlier civilization. First, the objective of war was to unify divided people into one nation. It was thus necessary that those of the enemy that were taken prisoners should be subordinated. So that they did not ever raise their heads thus serving the purpose of war. Secondly, it is a fact that earlier people kept away from hard work and labour and preferred to remain idle. Thus, when they were taken captives, they shunned work unless they were enslaved and force to work by those who took them prisoners. We can safely say about this, too that no people have ever worked hard willingly but every where the domineering and strong have compelled the feeble to work for them. When these people worked and laboured strenuously for a period of time, it became second nature to them. As for the free people, they were naturally war-minded while the slaves were hard working men. Both these classes co-operated with each other and were complimentary. In this way without fighting or opposing each other they were a combined means to progress of human civilization."

ISLAM'S TREATMENT OF SLAVES:

It is a truth that is experienced every day that the relationship of a muslim master with his slave is much better than the relationship of a western employer with his servant. Those who hold a high rank or are wealthy look down upon the poor. This behaviour is more marked in the west than anywhere else. Although the westerners trumpet proudly that there is no doubt that they have effaced the term 'slavery', but the practice continues, as it was between master and slave, in the relationship of master and servant. The change of nomenclature has not altered the reality of practice. When a civilized westerner takes a foreigner into his service, he regards him as worse than a wild beast and treats him accordingly, especially, if the work is of a demeaning nature. As far as treatment is concerned, no one can say if today's white master deals with his servant well or the ancient Romans treatment of slave was better. Hardly does a summer pass without hearing that a poor labourer was beaten to death by his master because the unfortunate man happened to take a wink of sleep. I do not see what right the Roman Master has over his slave which a civilized Christian does not enjoy over his servant or what maltreatment the former metted out and is not practiced today. Besides, it is not considered a serious offence to abuse, use expletive language or strike the servant lightly. The civilized westerner nations must not take pride in driving out slavery until they remove all traces of practice of serfdom that is seen in cruelty to servants and in the maltreatment metted out to them. If the purpose of doing away with slavery was to prevent a master from being cruel to his slave and to release the slaves from a degraded condition and bring them to the same level as other people, then I can say with certainty that slavery is still practiced in Europe. They have not yet achieved what Islam achieved

hundred years ago. Is it not true that of the Europeans do not consider native employees any better than brutes? What difference does it then make that instead of slaves they call them servants? Although, so many centuries have passed away, Europe is still far behind. Islam in appreciating the correct relationship between master and servant has removed traces of the insult suffered by ancient people in the name of slavery and what the poor and not so well-off suffer even today. Islam has done this not merely in words but in practice too: there are no traces left of it whatever. With the coming of Islam the relationship between master and slave and master and servant became fraternal. The master helped his slave in manual labour and the slave was a partner in the esteem and respect enjoyed by his master. This was true not only of the masters who were middle-class people or poor but also of the most respected and very rich masters. We must first pay attention to what the Qur'an tells us about the treatment to slaves. The following verse of the Qur'an refers to this subject.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئاً وَالَّذِينَ اخْسَانُوكُمْ وَبِذِي الْقُرْبَى
وَالْيَتَامَى وَالْمَسَاكِينَ وَالْجَارَ ذِي الْحَسْبَرِ وَالْجَارَ الْجُنُبِ وَالصَّاحِبِ
بِالْجُنُبِ وَأَنِّي السَّبِيلُ وَمَا مَلَكْتُ إِيمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مِنْ كَانَ
مُخْتَالاً فَخُرُوراً

And worship Allah, and associate not anything with Him, and be kind to parents, and the near kinsfolk, and to orphans, and to the needy, and to the neighbor who is a stranger, and to the Companion who is on your side, and to the wayfarer, and to those whom your right hands possess. Surely Allah loves not such as are arrogant (and) boastful.(An Nisa 4: 36)

The words 'what your right hands possess' include the male and female slaves in 'your' possession. And the words 'arrogant' and 'boastful' respectively cover 'those who do not care to give other people their rights' and 'those who consider other people as *lowly* and *downgraded*.' Two commands are found in this verse. These are: Worship Allah alone and deal kindly with His slaves who are specified in the second portion of the verse. These people are specified so that they may be paid extra attention. The two commands are made together in one verse to emphasize that just as it is necessary to worship Allah and not associate anyone with Him so too it is necessary to treat His creatures kindly. Both of these are significant parts of Shari'ah to develop a true relationship with Allah and to be kind in the treatment of His creatures.

While the *Injeel* does not say anything about treatment of slaves, the Qur'an tells us that to treat them kindly is important as being kind to parents and it uses similar words for both commands. The Command about being kind to the slaves is so clear that no antagonist of Islam does deny it.

Thus Thomas Patrick Hughes in his Dictionary of Islam (P 599) writes "both according to the teaching of the Qur'an and also according to the injunctions of Muhammad¹ as given in the Traditions, kindness to slaves is strictly enjoined."

Besides the religious fraternity preached by Islam is by itself a motivating force to kind treatment. Marriage was allowed between free women and slaves and free men and female slaves. In choosing between a polytheist

¹ مَنِعَ اللَّهُ عَزَّ وَجَلَّ مَنْ يُشَرِّكُ بِهِ مِنْ أَنْ يَنْهَا مُحَمَّدٌ صَلَّى اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ السَّلَامُ وَسَلَّمَ

woman and a Muslim female slave as a marriage partner preference should be given to the latter. Similarly a Muslim slave should be preferred as a life partner when the choice is between him and a polytheist male. We see the command to emancipate a slave male or female repeated many times. It is stressed as an expiation of certain sins. We are also urged to be kind to slaves and to set them free because Allah loves that very much. If a female slave is guilty of immodesty after marriage her punishment is half of the punishment given to a free woman for the same crime. We are asked particularly to get the slaves married. We are told

وَأَنْكُحُوا الْأَيْمَنِي مِنْكُمْ وَالصَّالِحِينَ مِنْ عَبْدَكُمْ وَإِمَانَكُمْ
إِنْ يَكُونُوا فَقَرَاءٌ يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ

And wed the spouseless among you and the righteous ones among your male and female slaves. If they are poor, Allah will enrich them of His bounty. (An Nur 24:32).

The Arabs carried on certain evil practices with the slaves in the pre -Islamic days. These were removed. Among the evil practices, the female slave was used as a prostitute and her owner lived on the income from prostitution. The Qur'an particularly disallowed this wicked practice.

These are the commands found in the Qur'an. We must see how the Holy Prophet ﷺ explained them and how his companions understood them, and how they acted on them. In this regard we must first look at the Ahadith and see what the Prophet ﷺ said and how he practiced them. A study of the Ahadith will tell us that no other teacher and guide has taught anything worthwhile if we see how much the Holy Prophet ﷺ

، has stressed on the need to give the slave a kind treatment and how he himself behaved with them. His behavior was exemplary. I begin by narrating the Ahadith from Bukhari and then I will narrate other Ahadith.

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَخْرَانَكُمْ خَوْلَكُمْ
جَعَلْتُمُ اللَّهَ تَحْتَ أَيْدِيكُمْ فَمَنْ كَانَ أَخْرَوْهُ تَحْتَ يَدِهِ فَلِيَطْعَمْهُ مَا
يَاكُلُ وَلِيَلْسِسْ مَا يَلْبِسُ وَلَا تَكْلُفُهُمْ مَا يَغْلِبُهُمْ فَإِنْ كَلْفْتُهُمْ مَا
يَغْلِبُهُمْ فَأَعْنِيَنُهُمْ .

The Prophet ﷺ said: "Your slaves are your brethren upon whom Allah has given you authority. So, if one has one's brethren under one's control, one should feed them with the like of what one eats and clothe him with the like of what one wears. You should not overburden them with what they cannot bear, and if you do so, help them (in their task)." (Bukhari Hadith no.2545).

We cannot find another example of a compassionate teacher and guide who has taught his people to have perfect fraternal ties with their slaves and who put into practice what he taught. The master and the slave wear the same dress eat the same food not only that, the state of the slaves looked enviable especially when we hear the words of a Companion

وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ وَالْحَجَّ وَبِرَّ امْرِي
لَا حِيَاتٍ أَمُوتُ وَإِنَّا مَلُوكٌ .

"By Him who holds my life in His Hands, if there was not Jihad in the path of Allah, or Hajj or looking after my mother, I would prefer to die as a slave of someone. (Bukhari Hadith no.2548).

The Kind treatment of the slaves does not end at not overburdening them in work and being kind to them but, the Holy Prophet ﷺ as emphasized that they should be brought up in the best of ways. He has said about female slaves

قال النبي صلى الله عليه وسلم إما رجل كانت له جارية فادعها فاحسن تعليمها واعتقها وتزوجها فله اجران.

"He who has a slave-girl and teaches her good manners and educates her and then manumits her and marries her, will get a double reward..."

(Bukhari Hadith no 2547)

I call attention to this Hadith of those narrow-minded people, who say that Islam leaves women illiterate. Let alone the free women, Islam commands that even female slaves should be educated very well and they should be trained and brought up in very correct and decent manner. This very Hadith also proves very strongly that Islam aims at a high level of advancement and progress for the slaves male and female. There are many Ahadith calling upon us to treat the slaves kindly. Let us see some of the Ahadith in the Mishkat. The white man has quoted them in his notes to the Translation of "Alif lailah" (A Thousand nights and one night) and Hughes has reproduced them in his dictionary of Islam. I give here the translation of some of them.

"Feed your slaves from the food you eat and clothe them from the garments you wear. Do not impose on them work that is beyond them."

(Bukhari Muslim)

"If anyone beats a servant for an offence he did not commit, or slaps him, the atonement due from him is to set him free." (Muslim)

"He who is harsh on those under his authority will not enter paradise." (Tirmizi Ibn Majah)

"If anyone separates a mother (a slave-girl) from her child Allah will separate him from his friends on the Day of Resurrection." (Tirmizi Darimi).

All these Ahadith make it clear that the religion of Islam does not treat a slave as a slave. Rather a part from the duty entrusted to him, he is regarded it be of the same rank as his Master. Centuries have passed since a truly compassionate Prophet ﷺ issued these guidelines. He not only taught them to his people but also practiced them himself. But, what is happening today? In spite of centuries having passed, and many claimants to sympathy for fellow humans, no one has dared to preach in a similar way about kind treatment to servants let alone behaving in a kind way towards them. Now I will narrate a few more ahadith, so that my readers may realize how much emphasis the Holy Prophet ﷺ put on kind treatment to slaves male and female.

According to one version the Prophet ﷺ had these words on his lips when he was dying

الصلة وما ملكت ايمانكم.

That is, be mindful of two things –prayer and kind treatment of slaves, male and female.

This Hadith speaks volumes of the true compassion he had for fellow human beings particularly the slaves whom every people of the world had considered debased, and in fact, consider them so till today. How

much he wished for them to progress is apparent from his last words.

It is related of man who came to the Prophet ﷺ and asked "Messenger of Allah how often shall I forgive my slave"? He gave no reply and turned his face the other way that man asked the same question a second time and he again looked the other way. The third time the man asked it and the Prophet ﷺ did the same thing. When this man repeated the question the fourth time the Prophet ﷺ said,

اعف عن عبده سبعين مرة في كل يوم.

"Forgive him seventy times daily."

Can anyone of these people who call themselves civilized be expected to forgive his servant seventy times? But, this thing happened really in the history of Islam. The Prophet ﷺ could not bear that a slave be called by 'slave' because this word betrays a discrediting sense. The Prophet ﷺ never liked that any person should be rebuked or discredited. Imam Bukhari has narrated this Hadith:

لَا يَقُلَّ أَحَدٌ كُمْ عَبْدِيْ رَأْسِيْ وَلَا يَقُلُّ فَتَاهُ وَغَلامُهُ.

Let not one of you say, "my slave" or "my slave-girl" but he should say, "My lad," "my lass" or "my boy."

(Bukhari Hadith No:2552)

The Arabic words that are disallowed are generally used also for slaves and those that are allowed are used for free men and free women. There could also be another reason for disallowing these words.

After having narrated the Ahadith, I will say whether they were put into practice or not and if they

were acted upon, then to what extent. Before that however, I will present examples of the practical shape given to these ahadith. Also, a doubt on this must be answered. If the slaves were given concessions to a large extent and they enjoyed many rights then what really was the difference between master and slave? The answer is found in the hadith of the Holy Prophet ﷺ, which is narrated by Bukhari

كلكم راع وكلكم مسؤول عن رعيته فالامير الذي على
الناس راع وهو مسؤول عنهم والرجل راع على اهل بيته وهو
مسؤول عنهم والمرأة راعية على بيت بعلها وولده وهو مسؤول عنهم
والعبد راع على مال سيده وهو مسؤول عنه

Every one of you is a guardian and is responsible for his charges. The ruler who has authority over people is a guardian and is responsible for them; a man is a guardian of his family and is responsible for them; a woman is a guardian of her husband's house and children and is responsible for them; a slave is guardian of his master's property and is responsible for it...

(Bukhari Hadith no 2554)

According to this Hadith everyone is entrusted with a different task. Some people are superior authority over others in a sense and in another sense a subordinate to someone else. Islam has not imparted a teaching of equality, which wipes out the distinction between young and old, and senior and junior in ranks. If followed would disrupt peaceful living. Rather, it has created such a fraternity that ensures that everyone does his own work distinct from another's and the status of seniority and juniority is maintained; at the same time the equality of men and fraternity is preserved. However, by determining

tasks for different people, Islam does not imply that a master eye the task of a slave as very lowly and thus disallow him to touch him or the master's work may be taken as for above in honor for a slave. Rather, Islam has called upon the master to share the slave's work when there is such a need and the master should not deprive his slave of the benefits he derives from the latter's labour. The difference between them is that the master should be generous with his slave and treat him kindly; and the slave must be sincerely obedient to his master. They must both look after their individual responsibilities but they are equal in other affairs.

Now, I will narrate some examples of behaviour according to the Ahadith. The Holy Prophet ﷺ was not just a teacher but he presented a practical example of whatever he said. That is why he had such a great influence on his Companions and later Muslims.

Sayyidina Anas رضي الله عنه has enumerated examples of the Prophet ﷺ kindness to his servants and those who served him. He recalls about himself that he served the Prophet ﷺ for ten years during which period the Prophet ﷺ never knit his brows at him. He said that the Prophet ﷺ never asked him why or why not he had done something he was most generous in his treatment of people.

Sayyidah Ayshah رضي الله عنها said that the Prophet ﷺ never beat any servant or woman.

His true and sincere lovers also followed in his footsteps. Once, when handing over the captives of war he handed over one of them to Abdul Haythm as a slave

advising him to treat him well. The companion Abdul Haytham took him home and told his wife that the Prophet ﷺ had given him the slave. He also told her that he had instructed him to be kind to him. She said, "You cannot follow this advice faithfully except by setting him free." So, Abdul Haytham set him free that very moment.

Zinba زینب، found one of his slaves with a maid-slave so he chopped his nose. The slave went to the Messenger of Allah ﷺ who asked him who had done that to him. The slave said, "Zinba!" At that very moment Zinba was summoned and he related whatever he had seen. The Prophet ﷺ said to the Slave, "Go! You are free!" The slave asked "Messenger of Allah who will be my Patron and helper? The Prophet ﷺ said, "Allah and his Messenger. You will be their ward." Thus, he kept his promise and as long as he lived, he helped him. When the Prophet ﷺ died, he approached Sayyidina Abu Bakr ابوبکر، وضیاعنون، and reminded him of the incident, so he assumed responsibility over him and after his death he came to Sayyidina Umar عمر، وضیاعنون، who asked him where he wished to go. He said, "Egypt" Sayyidina Umar gave an epistle on the name of the governor of Egypt asking him to give a piece of land enough to support him. How sincere the promise and how well was it fulfilled. praise be to Allah!

Abu Mas'ud ابو مسعود رضی الله عنه tells about himself that he was beating a servant of his one day. Suddenly, he heard a voice behind him call out to him. "In relation to the authority and power that you O Abu Mas'ud have over him, the power and authority of Allah over you is greater." When he turned round he saw that these words were spoken by the Messenger of Allah ﷺ. *Abu Mas'ud* ابو مسعود رضی الله عنه said, "Messenger of Allah, I have set him

free this very moment for the sake of Allah." The Prophet ﷺ said, "If you had not done it, the fire would have touched you.

It is related of Abu Hurayrah رضي الله عنه, that he once saw a man riding an animal and his slave running behind him trying to keep pace with him. He said to the man, "Sit him behind you because he is your brother he has a soul like you have."

Al-Ma'rur bin Suwayd رضي الله عنه narrated that he saw Abu Zarr wearing a cloak, and his slave, too, was wearing one like it. He asked him about both of them wearing a similar cloak and Abu Zarr رضي الله عنه replied, "Once I abused a man (that is a slave) and he complained of me to the Prophet ﷺ". The Prophet ﷺ asked me if, I had abused the man slighting about his mother. He told me that a man's slaves were his brothers upon whom Allah had given them authority. The Prophet ﷺ added that if anyone has his brothers under his control he should feed them with the like of what he eats and clothe them with the like of what he wears. He should not overburden them with what they cannot bear else he should help them (in their difficult task)."

It is reported about Sayyidina Uthman رضي الله عنه, that one of his slaves was disobedient, he pulled his ears. But, then, waking up to his mistake he repented to Allah and asked his slave to pull his ears in the same manner as he had done but the slave did not agree. Uthman رضي الله عنه insisted and the slave reluctantly pulled his ears lightly and Uthman رضي الله عنه said to him "Pull them severely because I cannot endure the punishment on the Day of Resurrection. The slave replied, "Master, I also fear the day that you fear!"

It is said for Zian ul 'Abideen that one of his slaves broke the leg of a sheep he tried to catch. He asked him why he had done so. The slave replied, "To provoke your anger." He said, "He who has taught you this –I will make him angry. Go, I free you". He referred to the devil.

The slaves or the released slaves were given high offices. Usama رضي الله عنه, who was the son of Zayd رضي الله عنه, was made the chief officer of the army by the Prophet ﷺ himself. He was raised to that rank but before the army could move the Prophet ﷺ died. Some people advised Abu Bakr رضي الله عنه, to appoint instead an elder man as the officer of the army but he was displeased at that suggestion. He asked how was he expected to revoke the decision of his beloved master; when the time of the departure of the army drew near, he walked some distance with Usamah رضي الله عنه, who was riding a beast. Usamah requested him to mount the beast with him or allow him to get down and walk with him but the Khalifah of the Messenger of Allah ﷺ did not agree and walk along a short distance giving some advice.

When 'Amr decided to invade Egypt, he first tried to strike a compromise. For this purpose, he sent the mission to the Egyptian ruler under Ubada رضي الله عنه, who was an Abyssinian. In those days the Abyssinians were sold as slaves: on seeing him the ruler of Egypt asked that he be sent out of his presence but was told by other members of the mission that he was their chief and they would obey him.

The ruler Maququs, was surprised and enquired how they had made an abyssenian their chief. They said, "We do not choose a chief because of his tribe or color but

the choice depends on the merit. And, he is the most excellent among us.

The treatment that a ruler like *Sayyadina 'Umar* رضي الله عنه meted out to his slaves shows what condition slaves enjoyed in the earlier period of Islam and how those people obeyed the sayings of their beloved Prophet ﷺ. When Abu Ubaidah رضي الله عنه wrote to him, he immediately set forth on the journey. He had his slaves with him but they had only one camel between them on which to ride. So, the Caliph and the slave took turns to ride it; while one mounted the camel, the other walked along keeping pace with the rider. As they neared the place of 'Abu 'Ubaidah رضي الله عنه it was the slave's turn to ride. Umar رضي الله عنه alighted from the beast and asked the slave to ride it. He strode along at the near-run pace. Everyone was looking at him. Abu Ubaidah رضي الله عنه, feared that the people of Jerusalem who were witnessing that might get a wrong impression and the result of the battle might be reversed. So, he suggested to the *Amir al-Mumineen* (the Commander of the Faithful) that it was not proper that his slave rode the beast and he strode along like a servant.

Sayyadina Umar رضي الله عنه heard this and lost his temper saying, "No one before you has spoken to me like that. We were few and the most lowly and under-rated of all people but Allah gave us an honor and raised us in the rank above all people. If we follow those ways that are different from Islam and look for honor then Allah will debase us." He meant to emphasize the teachings of Islam that the honour of Muslim lies in considering his slaves as his brothers and if Muslims see in this equality their humbleness, then Allah will humble them because they give up His path.

I would like to know whether we may find today a victor who can behave as bravely as Sayyadina Umar رضي الله عنه behaved and show the kind treatment that he showed? Or, is there a ruler of the smallest of states enjoying high rank or office who can claim to conduct himself in that manner?

Was that Sayyadina Umar رضي الله عنه did not know that a victor must impress his greatness upon the vanquished? No He knew it very well and in fact more than anyone else but he had understood the greatness and the importance of the injunctions of Islam. He knew very well that the true honour lies in following the directives of Islam and in pursuing its teachings. If later days Muslims gave up fair treatment of slaves and servants, it was because of that very thing Sayyadina Umer رضي الله عنه cautioned us about –looking for respect and honour in other paths. They gave up the Islamic way. The result is that they lost honour and respect. It is time Muslims stopped looking for honour and glory in non-Muslims ways and eyeing Islamic teaching with disdain. They must take a lesson from these words.

However, in spite of the practical mistakes of the Muslims and their veering away from the teachings of the Holy Prophet ﷺ with the vicissitudes of time, their treatment of their servants and subordinates is yet far better than that of other people. It is because the pious teachings of Holy Prophet ﷺ have become the part of their nature. And they make an indication of their intrinsic presence. We should be grateful that we need not to prove it. Non-Muslims, especially the Christians, have conceded it. Lanes has written it in his marginal notes to the translation of "Alf Laylah", "the Muslims generally

treat their slaves kindly." He is the man who lived in Egypt for a long time and watched the Muslims closely.

He has also written, "the tourists who have visited other Muslim countries also confirms that Muslims accord very generous treatment to their servants." He has added, "There are guidelines in the Qur'an and Ahadith about kind treatment to slaves. Generally, Muslims obey all or most of these directions." It is very clear that the teachings of Islam about the treatment of slaves is not like the Christians concept of 'slap on the cheek' on which pages upon pages have been written but when it comes to a practical shape the result is nil.

This was the view of an impartial Christian. Even the priest Hughes had to concede the treatment of slaves is very good in Muslim countries when compared to the treatment given to them in America. He writes, "It must be admitted that the treatment of slaves in Mohammedan countries contrasts favorably with that America where slavery exists as an institution under a Christian people. It is something similar that the Christian contributor to the Encyclopaedia Publica has written, "The slavery in the Eastern Islamic countries is not the slavery of farm laborers but it is working in home. The slave is treated like a family member and is dealt with lovingly and kindly. The Qur'an inspired them to be soft and kind to slaves and to liberate them."

I have presented the teachings of Islam and events concerning slavery. Can anyone agree that slavery in Islam is described in the same meaning as understood in the Christian world? In fact, those people who are known as servants truly envy the position of the Islamic slave. They consider the condition of the slave under Islam far

that Islam has tolerated slavery as understood in the Christian sense. Islam has cut the roots of all evils that was associated with it. How can one call him a slave who is equal to his master? It was not just theoretical that the slave was regarded as equal to his master but it was put in actual practice. It is obvious from two things the food that the master eats is what the slave eats and the dress that the former wears is worn by the latter too. Both stay at the same place. The slave is not asked to work beyond his limits. The master must not talk to him sternly or beat him. What more reformation could be expected? We are living times of 'words' and people are satisfied with the *rind* instead of the *kernel*. In theory, they wiped out the slavery but the reality of serfdom persists to this day in the non-Muslim countries called civilized. Unless servants are treated today in the manner Islam has prescribed for the treatment of slaves centuries ago, the essence of slavery continue to haunt civilization and the eradication will be only in name. Moral progress can only be achieved after this is done. It is only through adherence to Islamic teachings that men can benefit fellow men and become a true servant of Allah.

(*BAI'*) BUYING AND SELLING

THE REASON *BAI' AS-SALAM*¹ IS PERMITTED:

Question: Some people think the *Bai' Salam* is against religious verdict because it involves a non-existing thing. Sale of anything that is not available at the moment is disallowed and against the common sense. The Prophet ﷺ has said, "لَا تَبْرُدْ مَا لَيْسَ عِنْدَكَ" Do not buy or sell what you do not have with you."

Answer: It must be understood that *Bai' as Salam* is in conformity with judgment and intelligence because it calls for a description and classification of the articles and the assurance of delivery from the seller. This sell is like the return or the profit on a lease. However, it is not proper to contract a *bai' as Salam* for an article whose availability is uncertain. On the face of it, the sale seems to be of an unavailable item but in reality it is like an item that is available. Allah has given the intelligent people a sense to distinguish between an article that man can never own and whose quantity cannot be ascertained and an article whose delivery a seller takes responsibility to make and is normally capable of fulfilling his responsibility. This is an overall difference but a detail of difference is not left to opinion but is dependant on *wahy*, (inspiration revelation). The commands applicable on different situations must be looked up and seen when undertaking *bai' as salam* is proper and when it is not proper. Example of the former is '*condition al salam*' and of the latter is 'sale agreement before display of article'

¹ It is a contract whereby prompt payment is made for an article, which will be delivered at a later date.

WHY IS LEASING ALLOWED:

Those who hold leasing or rental arrangement against judgment suppose that it involves buying on unavailable article because return is unknown at the time of agreement. However, the answer is that the *Shari'ah* has relied upon the *possibility of profit* instead of *profit* itself in keeping with the needs of people though it seems unknown the yet available in reality as we have seen in discussing *salam*.

WHY IS SELL & PURCHASE OF WINE, DEAD BODY, PIG & IDOLS DISALLOWED AS ALSO WAGES AGAINST ADULTORY & SORCERY:

Prohibition of anything depends on some factors. One of these is that something is by nature inductive to disobedience and sin. Or, people intend to use these things for sinful ends, like wine, idols, tambour etc. The sale of these things and their production is to publicize the sins associated with them and cause people to perpetrate them. People are brought near to these sins. This is why Allah has forbid buying and selling of these things and keeping them at house. In this way, a sin is avoided and people are made to realize the abhorrence associated with these things. They will, then abstain from them. The Holy Prophet ﷺ has said:

اَنَّ اللَّهَ وَرَسُولَهُ حَرَمَ بَيْعَ الْخِرْبَةِ وَالْمُخْتَرِبِ وَالْأَصْنَامِ

“Allah and His Messenger have forbidden the buying and selling of wine, carrion, the pig and icons.”

He has also said: اَذَا حَرَمَ شَيْئًا حَرَمَ ثُمَّهُ.

“When Allah forbids anything He forbids its price (also).”

Allah has forbidden them whether one means to earn money from the produce or use the article itself. For instance, wine may be produced for sale or an idol be worshipped. This is the wisdom behind the prohibition. The Prophet ﷺ has also said: مَنْ أَعْلَمَ بِنَبِيٍّ خَيْرٍ "Wages against adultery are filthy (bad)."

The Messenger of Allah ﷺ forbade the earnings of a soothsayer and the wages of a singer. The reason for that is that the things are themselves forbidden and sinful and it unlawful to make a profit from them. In this way people are kept away from sin. But, to let these things to be done to spread corruption and to encourage people to commit sins. The second thing is that the people generally understand and presuppose that the price is the outcome of a transaction. Thus, there is a tendency to link one with another so that the evil of the transaction and the deeds is seen in the price or the wages, and people know the abhorrence through it. That is why the Holy Prophet ﷺ has cursed the wine, the one who squeezes it, the one who carries it and the one to whom it is carried – all of them. The reason for that is that to aid, spread it and to invite people to it are all sinful and tantamount to spreading corruption in the land.

Another reason is that in mixing with the impure there is much harm. For example, how repulsive is to associate with a dead body blood, dung faeces and the like! In this behaviour lies the displeasure of Allah and the resemblance to the devils. Allah loves the pure. However, it is not possible to completely dissociate with the impure articles and if a complete withdrawal is required it would have caused much inconvenience to the people. So we are allowed buying and selling of those impure things, like manure, which people need badly only to the extent

necessary. In this way the people will not be inconvenienced and the rest of the impurities will continue to be disallowed because no one is inconvenienced thereby.

FOOD AND DRINK

WHY IS SWINE DISALLOWED:

- (1) Who does not know that this animal is an eater of impurities to the highest degree. He is shameless and indecent. It is clear now why it is forbidden. The flesh of such an impure animal will have a like impure influence on the body and soul of the eater. It is affirmed that the soul is affected by the type of food eaten and without doubt, the result of a bad thing like swine will be bad. The Greek scientists have shown even before Islam, that the flesh of this animal reduces modesty in one who eats and promote shameless behavior. Thus, when it is certain that the main cause of change in the body and the character is food one eats, so Islam has disallowed the eating of the flesh of this animal whose attributes resembles the devil. Eating its flesh causes distancing oneself from the angels and growing of character contrary to good manners.
- (2) The pig is much inclined to impurity especially human excretion, which it relishes. Its flesh, therefore, is developed from faeces and eating is like eating one's own excretion.
- (3) The author of *Makhzam al Adviyah* points out reasons for the pork being forbidden and harmful.

He says that flesh of swine is contrary to human nature; and he writes as follows:

Flesh of swine is impure. It causes great greed, Headache, Elephantiasis (a condition in which a part of the body is grossly enlarged), Stiffness in joints; and it lowers intelligence.

Removes fellow feelings and sense of honour and brings about shamelessness and indecency

Many non-Muslims eat it and, before the light of Islam dawned, it was openly sold and bought in the markets. Later, Islam forbade it and also the buying and selling of it. It held it as an abhorrent thing.

Besides, pork brings about madness and lunacy.

THE REASON BEASTS OF PREY & HUNTING BIRDS ARE DISALLOWED:

All those animals are disallowed who instinctively scratch with their claws and injure their victim by assaulting it and who are merciless. This is why the Holy Prophet ﷺ has said about the wolf اور باکر احد ﷺ عن الله عليه وسلم "Does anyone eat it?" implying that no one never eats it. The reason for the prohibition is obvious. The traits of this animal grow in those who eat it because they are not reasonable and their hearts are hard and cruel. It is for this reason too that the Holy Prophet ﷺ has disallowed eating birds of prey. In fact, he described some animals as wicked. Here are his Hadith:

عن أبي هريرة رضي الله عنه: أن رسول الله صلى الله عليه وسلم

حرم يوم خيركم ذي ناب من السابع وعن جابر رضي الله عنه

حرم رسول الله صلى الله عليه وسلم خير الحمر الانسية ولحوم

البغال وكل ذي ناب من السابع وذى مخلب من الطير

"**Abu Hurayrah رضي الله عنه** said that on the day of Khaybar Messenger of Allah ﷺ forbade every beasts of prey with a fang.

Jabir رضي الله عنه, said that on the day of *Khaybar* the Messenger of Allah declared domestic asses, the flesh of mules, every beasts of prey with a fang and every bird with a talon to be unlawful."

All these animals are forbidden because they have fangs or are canine-toothed: lion, wolf bear, jackal, fox, mongoose, hawk, falcon, eagle and so on. They are all beasts or birds of prey.

WHY IS CARRION AND BLOOD FORBIDDEN:

- 1 It is an absolute decision of Allah to forbid the eating a dead animal. The reason is that it is the soul that purifies the body of the animal. Once the soul parts from the body, there is nothing to clear away the impurity and offensive smell of the body. The results is that the entire body stinks and becomes most distasteful, bad smelling and ill in effect. A study of those used since childhood to eating carrion will show that they have ugly countenance and face and very repulsive manners as if they are bereft of human qualities. They have a mean nature and are hard-hearted with cruel disposition.
- 2 The dead animal has a dangerous poison in it which is very bad for man. All those people who given to eating carrion have a thick tongue and a feeble intelligence.
- 3 Blood contains a kind of poison. It causes spasms and convulsion, leading to paralysis. It is responsible for flabbiness.

- 4 Consumption of blood tends to grow beastly manners. It makes the person short-tempered and wild. This is evident to those who are accustomed to eat dead bodies and consume blood. Thus, it is the wish of Allah that these things are disallowed.
- 5 Allah has said that the reason He has forbidden the consumption of pork and blood is that they are filthy things and the seen and the unseen of a man who eats them becomes also filthy. The same applies to the slaughtering and eating anything in the name of another besides Allah. It is a case of transgression. Allah has said:

الَّذِي لَا يَكُونُ مِيتَةً أَوْ ذَبَابًا مُسْفُرًا حَتَّىٰ يَرَى
فَإِنَّمَا رِجْسُهُ أَوْ فِسْقًا أَهْلَ لِغْيَرِ اللَّهِ بِهِ

..except it be carrion, or blood poured forth, or the flesh of the swine –for that surly is foul, or the profaned (flesh of an animal) which has been immolated to the name of other than Allah.

(Al-An'an, 6:145)

A man who eats such things becomes an evil and of loose character.

In short, *Shari'ah* has prohibited the eating of a dead animal or a bird because it gives its colour to the eater. Besides, it is bad for health. Those animals whose blood remains within them after death all classified as carrion, they may have been strangled to death or beaten to death. The blood within will rot the flesh through its bad smell and the germs in the blood (whose presence is confirmed by the research) will spread a poisonous odour all over the body. All the people are unanimously agreed that such animals as retain blood within their bodies on death are carrion. Those people who are believers of true religion agree to this because of their knowledge to the sacred teachings that these things are wicked and ugly.

The people who follow false religions agree on the same thing through their knowledge that most of the dead bodies are poisonous. When an animal dies poison spread in its body and that is harmful to man. Thus, it becomes necessary to differentiate between a dead animal and a living one, and it is decided on the basis of the commands of *Shari'ah*. This will be discussed later on under the heads DISALLOWED IF NOT PEOPLE OF THE BOOK, RECITING AT THE TIME OF SLAUGHTER, ... TAKING NAME OF ANY BESIDES *Allah*... There is a difference between a dead animal, blood, flesh of swine and that on which name of other than Allah's is taken. The dead effects the body in a bad manner, the blood releases a bad effect on the soul, the flesh of the pigs influences the character and the habits badly and that on which a name other than Allah's is called leaves a bad influence on one's belief.

WHY ARE THESE DISALLOWED –SOME KINDS OF CROW, THE EAGLE, THE SNAKE, SCORPION, RAT OR MOUSE:

It is in the nature of these birds and animals that they trouble mankind. They snatch thing from man and are always on the lookout for an opportunity to seize something from them. They are receivable of devilish promptings. Therefore, they are all forbidden. There is a detailed account of this in the Ahadith. Sayyidina Ayeshah رضي الله عنها narrates the following words from the Prophet صلى الله عليه وسلم

قال رسول الله صلى الله عليه وسلم خمس فواشق يقتلن في الحرام
الفارة والعقرب والغراب والهدى والكلب العقور- رواه الترمذى

“Five animals or birds are wicked and they may be killed even in the Haram. They are:
the mouse, scorpion, crow, eagle and a mad dog.”

There is a ban on killing the animals in the Haram. But the Prophet gave the command that these animals should be killed even in the Haram because of their severe wickedness and oppressive nature. A disobedient tyrant nature should be left in peace even in the Haram, the sacred area. The Holy Prophet ﷺ has thus described these creatures as *fasiq* (wicked, oppressive) and has forbidden to mankind, implying thereby that whoever eats them will find that they tend to become oppressive and wicked. He also implied that if anyone tries to domesticate these creatures they will ultimately show their nature and harm the owner dislodging the training given to them. The reason the Prophet ﷺ did not straight way say that these creatures are forbidden but used the word *fasiq* is that he would have had to explain the prohibition and repeat his words twice, first forbidding them and then describing them. He thus asserted the prohibition and the reason for it in only one statement. His attribute is اورت حرام لکم "I am given comprehensive speech."

Now, we know the reason these creatures are disallowed. Whoever eats them will develop their nature in himself. It is clear that the nature of these creatures is disliked and blameworthy but it does not include every crow. The books of jurisprudence give the details.

WHY ARE THE (CREEPING) INSECTS & ANIMALS ARE DISALLOWED, INCLUDING CENTEPEDES:

These animals are disallowed that by nature inclined to lie in ditches and be base. These includes rats, mice and other creeping and crawling insects and animals. The reason that they are banned that those who eat them take after these creatures in the habits and the

characteristics. The other reason that all these creatures are poisonous and those who eat them die.

WHY ARE THE DOGS AND CATS FORBIDDEN:

Both the cats and the dogs are the beasts of prey and forbidden animals and are unlawful things. The dog because of its blameworthy qualities is devilish. Therefore, the Holy Prophet ﷺ has called it a devil. Thus, he who eats it also becomes devilish and beastly. The blameworthy qualities are that the dog is among the most wicked, base, selfish, mean and greedy animals. Its efforts are limited to its stomach. Because of its excessive greed it walks greedily with its nose near the ground sniffing the earth. It ignores all its body but always sniffs at its posterior. When a stone is thrown at it, it bites at it because of greed and anger. So, this animal is very greedy, ignoble and base. It prefers dirty dead meat to fresh flesh and relishes impurity and excretion. It is a very strange habit with him that when it sees anyone in bad shape and dressed in rags then it barks at him and attacks him. That is, it thinks of him as a lowly person and this is the characteristic of arrogance. When its sees anyone in decent clothes, well-dressed and impressive then it submits itself to him in obedience. In other words it displays flattery.

When a dog has such blameworthy characteristics anyone who eats flesh will get those very traits. So, this animal was declared unlawful. As for keeping the dog as a pet, since it result in much contact with it, the keeping of the dog as a pet is disallowed except for very necessary reasons.¹ Its wicked habits will transfer into its owner and because the angels detest these characteristics, they will

¹ The secret why it is disallowed to keep the dog as a pet

keep away from the person. They do not insit a house where a dog is kept but the angels responsible to perform certain duties do insit these houses to carry on their tasks.

THE SECRET IN CHAMELEON BEING DISALLOWED AND IN STRONG STRESS ON KILLING IT:

The Holy Prophet ﷺ has ordered that the chameleon (a kind of a lizard) should be killed. He has said that it blew on the fire which Sayyidina Ibrahim was hurled. The reason is that some animals are instinctively rebellious and generally bad-tempered and devilish. They are nearer to the devil and respond to his promptings.

The Messenger of Allah ﷺ had found it out that the chameleon is among those animals that are described in the last paragraph. He informed us that this was the animal that blew on the fire to stir and intensify it and made it difficult for Sayyidina Ibrahim. This was its instinctive deed that it did on the prompting of the devil, but its efforts produced no results on the fire.

The Holy Prophet ﷺ gave two reasons for the command to kill the chameleon. The first is to protect the mankind from its mischief and it outwits the devil's group and his prompting. The second is that its flesh is harmful. Thus, it is stated about it in "Makhzan al Adwiya".

"It does not bite anyone but if it does then there is no cure for that. Its flesh is poisonous and kills, or the eater suffers nausea and vomiting. It always looks at the sun and in summer its countenance becomes deep red. It always keeps its tail high and raised. It moves its eyes all around and is very vigil, looking for its hunt. On seeing its

hunt it keeps its tongue out and immediately swallows flies, insects and the like. If it finds them at a distance it races to them swiftly at lightening speed and it is very adept in changing its colour too, camouflaging itself. It eats poisonous creeping and crawling creatures like centipede, snakes etc. Therefore, it is also poisonous."

This also tells why this animal is disallowed and its flesh is harmful and killing.

THE REASON OWL & BAT ARE FORBIDDEN:

We have already pointed that the type of food eaten influences the body and also the soul. A man's character and the manners are affected by that. The foolishness of the owl is well-known and is even used idiomatically in Urdu.

It is stated in "*Makhzan*" "Eating its flesh grows foolishness and stupidity in the eater. It lower his intelligence."

The same applies to the bat. Its foolishness and blankness of its mind and its baseness are well-known. Thus, if anyone does not believe in a fact, there is a Persian saying for him which means "he is like a bat because he calls the bright clear day a night." So anyone who eats it loses sight of reality, and thus for such reasons this animal is disallowed to be eaten.

THE REASON THE DONKEY & THE MULE ARE FORBIDDEN:

These are animals that live in impurity and are unclean. Not only that but also eats impurity and their bodies are covered with it. The donkey apart from this drawback, is also very foolish, stupid and contemptible. In fact, those who does something stupid are referred to as donkeys or asses. Thus if one eats its flesh, he will surely

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get the traces of stupidity, ignorance and lack of understanding. Besides, this animal does not confirm to the temperament of human kind. Therefore, it is inadvisable medically also to eat it. The Messenger of Allah ﷺ has prohibited eating the flesh or drinking the milk of every animal that eats impurity. The reason is very obvious. Once, the organs of the animal absorb impurity and the impurity circulates in the limbs of its body then it also attracts the rulings applicable to impurity and the animal that lives in impurity.

WHY ARE THE FORBIDDEN ANIMALS AND THINGS CREATED:

Question: When man is not allowed to eat certain things and certain creatures, why has Allah created them? What is their utility?

Answer: Allah the Exalted, has said

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً

“He is the One Who has created for you all that is in the earth.”
(Al-Baqarah, 2:29)

It is clear from that if anything is disallowed for some reason, it is allowed in some other way. Look at the ass. It is unlawful to eat its flesh but is lawful to ride it or use it as a beast of burden. Similarly, it is unlawful to eat the birds of prey but lawful to wear a coat made out of its hide. It is the same with all animals and the things that are unlawful –from one point of view they are unlawful but from another they are lawful. And, if no lawful use could be found for an animal then it could yet serve as a proof of the Creator and that in itself is a wisdom in creating it. Apart from the benefit derived from them is that they are

the postures of Allah. The Holy Prophet ﷺ has said,

الا يكل ملك حمى وان حمى الله تعالى عماره

“Everything has His pastures and the pastures of Allah are the forbidden things.”

The slaves of Allah are also tried through them.

SUMMARY OF REASONS FOR PROHIBITION OF CERTAIN ANIMALS & THINGS:

The reason that certain animals and things is forbidden are:

- 1 Impurity and unclealiness.
- 2 Beastly nature whereby the eater gets beastly qualities in himself.
- 3 Resemblance to devilish traits.
- 4 Poison: some animals and things are disallowed because they are poisonous.
- 5 Wickedness. By eating the flesh of certain animals one becomes bad-mannered.
- 6 Irreligiousness. Sometimes eating something or some animals causes the eater veer from religion, for instance on eating لعن الله {That on which a name other than Allah's is called}.

THE REASON LIZARD IS DISALLOWED:

The “*Makhzam al-Adwaiyah*” says that on eating it a person gets tuberculosis and other diseases. The result is death.

THE REASON THE SLAUGHTER OF NON AHLE-KITAB AND ONE MADE ON ANY BUT ALLAH'S NAME ARE TREATED EQUAL:

On the subject of treating equally a slaughter made by anyone who is not an *Ahle-khitab*¹ and a slaughter made on any but Allah's name, Ibn Qayyim answered certain questions. We write a brief translation over here.

Question: Why is the slaughter of those who are not People of the book and the carrion at par? The questioner thinks that when an animal dies and the blood is absorbed within, it becomes unlawful but when an animal is slaughtered by anyone the blood is not absorbed in the body. The person who slaughter may be an *Ahle-kitab* or a name other then Allah's may be called out on the animal the animal is slaughtered in any case and as we said, the blood is not absorbed within the body. Why then is the animal unlawful?

Answer: It is wrong to say that the carrion is disallowed simply because of one reason, the retaining of blood within the carcass. Rather, there are many reasons why a dead animal is unlawful. If there was only that one reason for the prohibition which the questioner has mentioned, the absorption of blood, perhaps the question might have had the standing but there are many reasons why a dead animal is unlawful. Thus, if any time one of these reasons is lacking then it does not mean that the animal is not unlawful. Any other reason causes it to be unlawful. There can be many reasons one's intelligence can think of but we cannot reject an injunction of Shari'ah merely because we cannot find a reason for it. The Shari'ah does not issue a command without wisdom

¹ *Ahle-kitab*: People of the book.

behind it (We will shortly discuss it on the next two heads).

Question: Has not the Islamic Shari'ah put at par both types of dead animals, although the causes of their death are different? In other words *Shari'ah* has bracketed two different and contrary things together, and on the other hand it has separated two similar and analogies things because slaughtering (an animal) is one thing but Islam has recognized one kind of slaughtering and rejected the other. In some cases of the slaughter, the Shari'ah has classified the animal as not *dead*, but in others as *carrion* or *dead* although in both cases the apparent process is the same as is the feeling. There seems no physical reason to differentiate between the two. (This is the example of two similar things being separated. The two dissimilar things are bracketed together are the slaughter on whom a name other than the Allah's is called and a dead animal that was not slaughtered.

Answer: The Shari'ah has not given the same dictionary meaning to both the dead animals, but it has given them the same Shari'ah definition. The Holy Prophet ﷺ defines literal names in the narrative form or in a general manner or in a specialized style. Linguists and scholars do the same thing. Thus, in common parlance this thing is not incorrect but they are applied the same prohibition because Allah has declared impurity as unlawful. Take the fly and the filth that calls upon us the prohibition which is sometimes expressed openly by the Prophet ﷺ, عَلَيْهِ السَّلَامُ and sometimes kept unexpressed and that which is not expressed is indicated by a generalization that manifests its impurity. Thus, the carrion is expressly unlawful because of retention of blood but the slayters of a fire worshipper, an apostate and one who omits to call the name of Allah contain

hidden impurities and are, therefore, prohibited. Because, it is unseen, its prohibition is recognized through the sign that the name of Allah is not called on it at the time of slaughter. Allah has also said about it that an animal on which His name is not called at the time of slaughter is *fisq*. *Fisq* is filth and filth means that is disallowed.

لَا تَأْكُلُوا مِمَّا لَمْ يُذْكُرْ اسْمُ اللَّهِ عَلَيْهِ وَالَّذِي لَفِتَنَّ

"And eat not that (flesh) over which Allah's name has not been pronounced; for that surely is sinful."

(Al-An'am, 6:121).

This will be clear to us if we realize that the pure name of Allah purifies the slaughtered animal and keeps the devil away from the person who sacrifices it and from the sacrificed animal. If, however, the name of Allah is not called at the time of sacrifice the devil overcomes the sacrifice and the person who sacrifices it and the wickedness of the devil transfers to the animal. The devil takes over the blood of the animal, which carries him. The Holy Prophet ﷺ has said:

إِنَّ الشَّيْطَانَ يَجْرِي مِنْ بَنِي آدَمَ كَجْرِي الدَّمِ

"The devil circulated within the son of Aadam like the running of the blood."

This is more harmful than all filth and impurity. Thus, if one takes the name of Allah at the time of sacrifice the devil exits the body with the blood and the slaughter is purified. If the name of Allah is not pronounced than the impurity remain in the body. Further, if the name of the devil the foe of Allah, or of the idol is called out then the impurity intensifies and increases.

As for a fire-worshipper or anyone else like him sacrifices the animal though they may call the name of Allah yet the flesh is not lawful because the act of

slaughter is a kind of worship and Allah has grouped them together. He has said:

١- فَصُلُّ لِرَبِّكَ وَانْحِرْ ٢- قُلْ إِنْ صَلَاتِي وَشُكْرِي وَمَحْيَايَ
وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ٣- وَالْبُدْنَ جَعَلْنَاهَا لَكُمْ مِنْ شَعَائِرِ اللَّهِ
لَكُمْ فِيهَا خَيْرٌ فَادْكُرُوا سَمَّ اللَّهِ عَلَيْهَا ٤- فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُّوا
مِنْهَا وَأَطْعُمُوا الْقَانِعَ وَالْمُعْتَرَ كَذَلِكَ سُخْرَتْنَاهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ
٥- لَنْ يَنْتَالَ اللَّهُ لَحْمَهَا وَلَا دِمَائِهَا وَلَكِنْ يَنْتَالُهُ التَّقْرِيْ مِنْكُمْ

1. "So pray to your Lord and sacrifice."

(Al-Kawthar, 108,2).

2. Say: My prayer and my rites of worship and my life and my death are all of Allah the Lord of all the worlds.(Al-Anam, 6:162).

3. And the camels –we have appointed them for you from the emblems of Allah –for you therein is much good. So mention Allah's name over them.

(Al-Hajj, 22:36).

4. Then when they fall down on their sides eat of them , and feed the contended and the beggar. Thus have We subjected them to you that you may give thanks.

(Al-Hajj, 22:36).

5. It is neither their flesh nor their blood that reaches Allah, but what reaches Him is the piety of you.

(Al-Hajj, 22:37).

Allah has made that He has subjected these animals to the people and made them lawful for them. Let these people proclaim the name of Allah over them. He demands of them piety and a God-fearing attitude which means that they be obedient and seek nearness to Him; and at the time of slaughter they must pronounce His

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name. But, if His name is not called at the time of slaughter then the eating thereof is disapproved and disallowed because this detested behavior causes the slaughtered animals to become impure. Again, if a name other than Allah's is pronounced over them, the slaughter becomes like a carrion as already discussed. Thus, if neglect of His name and calling other's name renders the slaughter animal forbidden and unlawful then the animal that is slaughtered by an enemy of Allah is forbidden and unlawful to the greatest degree because the enemy is the worst of creation. The behaviour who slaughters and his wickedness definitely reflect in the animal.

SINCE THE FLESH ABSORBS BLOOD WHY IS THE CARRION DISALLOWED:

Whether blood absorbs in the flesh or turns into flesh after death, we know that for a change to take place, it has to pass through the digestive process or a changing process whereby one thing is changing to another. However, all bodily functions link to life and cease with death or end of life. The reason is that the organs of an animal like eyes, flesh etc are to life as a mirror is to light. The light is not found truly in the mirror but in the sun. So too, life is not found in these organs but in the soul. So, just as a mirror is useless without the light of the sun so too there is no possibility of change in body after the death. It will not dissolve because blood does not ooze out when the body cuts after death and if it does dissolve then it brings impurity, surely.

THE WISDOM IN SLAUGHTERING THE ANIMAL AT THE THROAT:

1. The collection point of blood is at the heart and at the liver and the animal is slaughtered by slitting it's

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throat because it is the nearest point. The doctors also get their patient to vomit through the throat any congestion at these points.

2. If blood is extracted by slitting any other part of an animal's body, the animal will take time to die and will feel much pain. By slitting the throat, the animal dies quickly.
3. This is the passage of breathing and it is the soul's auxiliary. So, the soul and its compound the blood should exit from this passage.
4. The soul and blood are fed with nourishment from this passage. Therefore, they must be extracted from this passage.

THE REASON FISH AND LOCUST ARE PERMITTED WITHOUT BEING SLAUGHTERED:

1. The fish is not slaughtered because the essence of its body is water which is naturally pure. Besides, water also purifies other things. Just as impurity is ineffective in water so too when the soul leaves the body of an aquatic animal impurity will not set in and there is no need to slaughter it. As for locusts, it is not slaughtered because it does not have a circulating blood. Its soul has a direct relationship with the body without the intermediary blood. It is just like a relationship of a mountain, a tree and other inorganic matter with their souls. There is no impurity when such a relationship snaps because blood is not there to be absorbed. Although all aquatic and creeping animals fall under this classification, yet they are forbidden either they are naturally impure or they eat impurity and are, therefore, harmful. Fish and Locust are exceptions because they have no impurity. Both of

them are exempted and the Holy Prophet ﷺ has said :

احلت لنا الميتان والدمان اما الميتان الحوت والجراد والدمان الكبد والطحال

"We are allowed two types of animal which have died a natural death and two types of blood. The two that die a natural death are the fish and the locust and the two types of blood are the liver and the spleen."

Liver and the spleen are the two organs that resemble blood. So, the Prophet ﷺ has discussed the doubt that arose on seeing them. Further, the fish, like the locust, does not have running blood and thus it is not necessary to slaughter any of them.

WHY ARE THESE ANIMALS ALLOWED –THE CAMEL, COW, BUFFALO, SHEEP & GOAT:

1. All these animals suit the temperament of a man. They are neat and of moderate temperament. Therefore, they are lawful. Allah has said about them that they are *بَهِيمَةُ الْأَنْعَامْ* (*baheemah-ul-an'am*) 'castle like animal'. It is because of these qualities that it is their flesh that is generally eaten in the world. The food of human beings is made partly of vegetables and partly of meat. For the latter, it is some animal that are allowed to him and which are in keeping with his nature.
2. Man is made of glory and beauty, so his food is reasonably made up in the same manner. The animals that are allowed to him have these qualities within them.

THE REASON DEER, ZEBRA, RABBIT AND OSTRICH ARE ALLOWED:

Animals that live in the jungle and resemble the *cattle like animals* are all lawful because they possess the pure characteristics of the *baheem-ul-an'am* and are neat and pure. They are in keeping with the temperament of mankind. The deer, the Zebra and the ostrich are like that. Someone once presented the Messenger of Allah ﷺ, with the flesh of zebra and he accepted it and ate it.

THE REASON FOR ALLOWANCE OF HEN, WILD DUCK SPARROW PIGEON & THE LIKE:

The flesh of these birds are suitable to the temperament of men and is beneficial to him. That is why it is lawful.

WHY IS WINE LAWFUL IN HEAVEN:

Question: Why is wine prohibited and unlawful in this world allowed in Paradise?

Answer: Allah has said that the heavenly wine has nothing in common with the harmful wine of this world. The Qur'an described the heavenly wine in these words:

وَسَاهُمْ رَهْمٌ شَرَابًا طَهُورًا

And their Lord shall give them a drink of pure beverage.

(Al-Insan, 76:21)

It will be pure itself and it will completely purify the heart.

He has also said about it:

وَكَأْسٍ مِّنْ مَعِينٍ لَا يَصْدُعُنَّ عَنْهَا وَلَا يَرْفَنْ وَفَاكِهَةٌ مَا يَتَحْمِلُونَ
وَلَحْمٌ طَيْرٌ مَا يَشْهَرُنَّ وَحُورٌ عَيْنٌ كَامِثَالُ الْلَّؤْلُؤِ الْمَكْتُنُ جَزَاءً عَمَّا
كَانُوا يَعْمَلُونَ لَا يَسْمَعُونَ فِيهَا لَغْرًا وَلَا تَأْيِمًا إِلَّا قِيلَّا سَلَامًا سَلَامًا

And a cup from a spring –they will not suffer headiness, nor will they be inebriated, and such fruits as they will choose, and such flesh of fowl as they desire. And there will be wide-eyed Houris, like the hidden pearls, a recompence for what they used to do. Therein they shall hear no vain talk, nor of any sin but only the saying, "Peace! Peace!"

(Al-Waqi'ah, 56:18:26).

It is explained that wine has two peculiarities. It intoxicates and makes happy but both are contradictory. Intoxication renders one unconsciousness.

There is no sorrow, comfort or happiness when one is unconscious. There combination will be like heat and cold in an element. But, this is not realistic and one cannot find the same thing that have contrary effects. Thus, we cannot except one and the same thing to intoxicate and make happy so we will have to concede that two different things give us the two results. If wine lacks what its peculiarity, intoxication which is strained and separated then wine will only have taste and happiness and it will be lawful.

It is because wine intoxicates that is unlawful whether considered intelligently or through the various opinions. Islam also regards it unlawful as long as it intoxicates. If it is turned into vinegar and loses its intoxicating power then there is no harm in drinking it. The Qur'an, the Hadith of *fiqh* gives the same reasons for its disallowance. If intoxication is removed and only the good taste that pleases remains in it and one who drinks it

craves that happiness not the unconsciousness then it is allowed.

The Words of Allah assert that it has good taste which pleases and His Words reject the presence of intoxication on which account it was disallowed. This is found in His Words ﴿لَمْ يَرِدْ فِيهَا وَلَا تُبَغْضَهَا﴾

There is no vain talk in it nor sin.

Besides, these things that intoxicate are disallowed in this world because the person who is intoxicated does not attend to the duties imposed on him by Islam. With death this possibility ceases and everyone will be absolved of all duties and obligations in Paradise, and if wine is lawful there, what harm is there in that.

IF A FLY DROPS IN A VESSEL, WHY IS IT IMMERSED IN IT BEFORE BEING THROWN OUT:

The Holy Prophet ﷺ has said

إذا وقع الذباب في إناء أحدكم فليغسله ثم ليطرحه

فإن في أحد جناحيه شفاء وفي الآخر داء

“When a fly lands in the vessel of anyone of you let him plunge it into it fully and then throw it away, for there is a cure in one of its wings and disease in the other.”

According to the other version, the fly puts forth the wing that carries disease first. Allah has created in animals a correcting ability for their weakness and it mostly cures harmful effects that are not worthy of their body by discharging them to the sides. Doctors discourage eating tails of animals. The fly often eats bad food that is not suitable for its body and its system pushes the unworthy matter to its wing. It is the wisdom of the nature that with poisonous matter it has also created an antidote. Allah has left an antidote in every animal against its own

poisonous substance. The antidote against the poison of snake is found in its very head, and it is the same with the other animals. If the animals had only poison and no antidote then no animal would survive.

WHY IT IS IT DISALLOWED TO BREATHE AND BLOW INTO A DRINKING VESSEL:

This is the hadith:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا شَرَبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي الْأَنَاءِ فَإِذَا أَرَادَ أَنْ يَعُودَ فَلْيَنْفُخْ الْأَنَاءَ ثُمَّ لْيَعُودَ إِنْ كَانَ يَرِيدُ

"Abu Hurayrah رضي الله عنه has quoted the Messenger of Allah صلى الله عليه وسلم as saying, "If one of you drinks water he must not breathe in the vessel and if he wants to breathe then he must remove the vessel from him and bring it again to his lips if he wishes to drink more."

Ibn Abbas رضي الله عنه reports another hadith:

لَمْ يَكُنْ الرَّسُولُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْفُخُ فِي الشَّرَابِ

"The Messenger of Allah صلى الله عليه وسلم has never blew into a drink."

He has also narrated another hadith:

لَمْ يَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْفُخْ فِي الْأَنَاءِ

"The Messenger of Allah صلى الله عليه وسلم forbade blowing in a vessel."

It is forbidden to blow or breathe into a vessel because breathing brings out unhealthy and unhygienic air from the system and if one breathe or blows into water it

contaminates the water which returns the contamination into the stomach. This might cause disease.

The breathing in and out of the air by man is like a pumping machine. It throws out refuse and dirty particles and breathes in fresh, and pure air. This is how man keeps healthy.

It is disallowed to retake the breathed out particles through food and drink that one consumes lest they may cause disease in anyone.

WHY IS IT PROPER FOR MEN TO EAT MEAT:

Man is endowed with canine teeth in the same way the lion, leopard, wolf and the like are given. This indicates that his true food is meat. This is not rejected by those who have sense. Man is given certain things like eyes and the ears to see and hear and it is clear that he is permitted to see and hear. The same applies to his canine teeth. Of course, it is true that all animals are not alike and the flesh of each of them has a different effect on the eater. Only that animal is allowed whose meat is beneficial. The flesh that is harmful is disallowed to the extent it is harmful because the commands and prohibitions, the permission and the disallowance in Islam are in accordance with man's good or bad, not with loss or profit to Allah. That is why the pig, the lion and other prey are forbidden because of their rude nature, and eating their flesh is unlawful for men lest it grow rude behavior in them. It is just like the cale-factory effect of eating invigorating food and weakness by devialising food, the temperament of the beasts is reflected in the eater and his manners.

THE EFFECTS OF MEAT & VEGETABLES ON MAN:

We stated before and we write again that the effect of food is seen on the body as well as temperament. A food that is intrinsically hot will produce heat in the body as well as temperament. Food that is intrinsically cold will result in a mild condition. Meat also changes human characteristics and a constant vegetarian diet subsistence on grain produces mildness and softness in men and he tends to be clement. A meat diet makes one courageous and bold and hot-tempered. In view of man being a combination of glory and beauty both diets are allowed to him. If a man disposes the quality of anger then he will lose human traits and many of his affairs will come to be neglected. One is required to deal with the situation angrily and with another situation mildly. Sometimes a strong medicine is given and sometimes sweet doses have a curing effect. In the first case when the strong medication is necessary mild medication will be ineffective and harmful. Sometimes showing of anger controls a problem but softness spoils the situation, and at times mildness and softness corrects a tricky situation but angers spoils it. The same is with food. Different types of food have different effects. Man must not always use one food because that is harmful. He must vary his diet and his temperament eating hot and spicy food, sweet meat, meat and vegetables, combining softness and mildness with stern behavior but being discreet in maintaining moderate line.

THE WISDOM IN PLACING ANGER AND CLEMENCY IN MAN:

A glance at man's nature will show us that he is given various characteristics that he may use them according to varying circumstances and opportunities. Besides other natures, he has a nature that resembles the goat and one that resembles the lion. Allah likes him to use each of these natures at the right time. He certainly does not like that man resembling the goat all the time or show his lion-like qualities all the time. Just that Allah does not wish that man keeps asleep all the time, or awake perpetually nor go on eating non-stop or abstain from eating always, so also He does not wish that man ignores all his innate characteristics and pay attention to only one of them playing down all other characteristics bestowed on him by Allah as unnecessary. He is Allah who has bestowed man with the qualities of clemency, mildness, a forgiving nature and patience and, again He is the One who has bestowed him with the ability to show anger to the desire and to avenge himself. How is it over-reasonable to then use one of His blessings at the expense of others and neglect and throw them out? It is to say that some of His blessings are unworthy of use although it is not so because He is the One who has given all the qualities to man.

It must be understood that none of the abilities of the man is wrong but misuse of these abilities is wrong. Allah has said in the Qur'an

جَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مُّثْلِهَا فَمَنْ عَفَ وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ

And the recompense of evil is evil the like of it,
but whoso forgives and amends, his reward is with
Allah.

(Al-Shura, 42:40).

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Thus if anyone causes harm to man —say, breaks his tooth or gives him a black eye —then his punishment is the like of what he did but if the victim forgives him in the hope of arriving at a reasonable solution and striking out a compromise then it is better to forgive. Allah will reward him for his kind attitude in forgiving the other man. There is a possibility in the man's action that the cruelty will not be repeated by the oppressor.

This verse allows for either of two options available for the victim. He may forgive or seize revenge depending on the expediency of the moment. This is the wise approach on which the universe works. It is only the wise who considers the situation and opts for softness of attitude or sternness to deal with it. It is just like the food we eat. We never stick to one diet. But alter our intake according to the season and different times. And, we never wear one dress always. Our attire is different in summer and winter.

Thus, our natural disposition also need to be varied according to different occasions. There are times when one must show anger and at such times mildness and forgiving attitude will make matters worse. Similarly, at times when one should be accommodating and kind, anger and stern behavior will look foolish.

In short, different times and situations call for a particular attitude. Anyone who does not behave according to the demand of the moment is an animal, not a human being; he is a wild beast not civilized. The Qur'an does not teach us to let the mischief go unchecked, to let the wicked and oppressors go unpunished. The Qur'an teaches us to view the situation and take an appraisal whether the crime be forgiven or the criminals should be punished. Only that must be done what the criminal deserves and what is better for the general people. Sometimes a criminal becomes more daring on being

forgiven. Allah has said that sins must not be forgiven blindly all the time but a proper action must be taken on reviewing the situation. It must be assessed where true piety lies in forgiving or in punishing-a correct decision must be taken.

THE SECRET IN CALLING OUT THE *TAKBIR* AT THE TIME OF THE SLAUGHTER:

There is an influencing factor for every influence. The influence of the sun brightens the mirror and throws rays on the magnifying glass. Therefore, the sun is the 'influencing factor' and the mirror and the fire-kindling glass are the 'influenced'. Without the sun there would be no light that shines in the mirror and the heat in the fire-kindling glass. Also, without the mirror and the glass there would not be a display of brightness and heat.

In the same way, *Takbir* and mention of Allah's name are the 'influencing factor' and the animals the influenced. If the influencing factor is removed or something else replaces mention of Allah, then the lawful is not attained and if the 'influenced' is missing or is replaced by an animal other than permitted then too the lawful is not attained. Let us see why *Takbir* is an 'influencing factor'. Allah made lawful those animal for man that resemble him in life and gave him power over them so it is *wajib* (obligatory) that he should not forget the blessing of Allah at the time of slaughtering these animals. The only way not to forget is to call the name of Allah on them. Allah has said:

لَذْكُرُ الْمِنْامَةِ عَلَى مَا رَزَقْنَاهُمْ مِنْ بَهِيَّةِ الْأَنْعَامِ

That they may mention Allah's name over such of the beast cattle as He has provided them.

(Al-Hajj, 22:34).

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We may say in explanation that grain, fruits and vegetables are available to man. Without it would have been difficult for him to live. The availability of the animals to him was unrevealed because of the similarity of their hands and feet, eyes and hearing and other things all of which are beneficial to them. Just as grain, fruits and vegetables are useful to mankind so too the animals are seen with them. However, for these other things apart from growing them a permission is also necessary. Slaughter is, otherwise, a cause for harm, the worst form of it, without doubt it is to kill somebody. It is the worst form of cruelty because the animal is not man's own property. It is his property only in name. When use of his property without permission is cruel, then why it is not cruel to use the property and creation of Allah without his permission. Therefore, we need His permission.

However, everyone knows that the permission of the Owner makes sense if we understand Him as the Owner. But, if we take anyone as the owner then instead of permission there is a disallowance because of the respect of Real Owner. On the basis of the same argument we may hope for a reward only if we give the right of ownership to Him. But, if the rights are given to someone else instead of the Owner, then instead of reward it will call for punishment. Therefore, in order to remove the doubt, it is necessary that at the time of slaughter we must concede the ownership to Him and seek permission (through the *takbir*). It is the reason that the people of Islam and the people of the book recite *Bismillah* at the time of slaughter. It is intelligent to take the Name of Allah at the time of slaughter.

WHY IS THE ANIMAL SLAUGHTERED IN ANY BUT ALLAH'S NAME DISALLOWED:

It is clear from the foregoing that the flesh of the slaughtered animal may be eaten with the permission of Allah. In that case the permission must be announced by Allah so that no one may doubt the indispensability of Allah. Or it may be supposed that he who eats does not have the permission of Allah and is cruel, thinking little of Allah. On hearing the announcement the animal will submit to Allah's ownership over them and give up their lives for his sake. Anyway Allah is the King of all kings and the Owner of all owners and the animals are His the provision (for men). So, it is correct if their lawfulness is conditional to the pronouncement of the name of Allah at the time of sacrifice. And if any other's name is called they are correctly declared unlawful because the Owner and Master does not object if His provision is used with His permission but He will not tolerate anyone using it without permission. Further, if a person calls anyone's else name and uses it on that name, then instead of hoping for Allah to tolerate it he must be prepared to receive His punishment for the mutinous. That provision will be siezed from him. This seems to be the reason why the adherents of Islani rejects the sacrifice on which the name other than Allah's is called or which regarded as someone else's and merely a formality the name of Allah is called on it. This is definatly unlawful. This discussion make it clear that Allah's name must be pronounce at the time of the slaughter and calling any other name is unlawful.

WHY IS WINE & GAMBLING DISALLOWED:

The livelihood of the people their private affairs and civil administration cannot be managed without intelligence and understanding. Alcoholism upsets all

human efforts and understanding. It might give rise to war and personal bickering. Senses are also dull by obscene desires so that minds are confused and all schemes are thrown haywire. If such deeds are not checked then people will be destroyed. It is for this purpose that wine is forbidden.

Alcoholism is disadvantageous in many ways and it displeases Allah. The drinking of wine stops one from being attentive to Allah. Every arrangement in civic affairs and household management is jeopardised. The Holy Prophet ﷺ therefore, called wine as impure. Allah has said wine is impure and a devil's act.

رِجْنٌ مِّنْ عَمَلِ الشَّيْطَانِ

an abomination of Satan's handiwork.

(Al-Ma''idah, 5:90).

Therefore, Allah has emphatically forbidden it. It is the will of Allah that He has placed it in the same category as urine and human excretion, so that the people may realize the abomination of wine. They may withdraw from it automatically. There are other reasons too for disallowing it. They show how mischief and corruption is created through them. Allah says:

أَعْلَمُ بِرِيدِ الشَّيْطَانِ أَنْ يُرْقِعَ بَيْنَكُمْ الْعِدَاوَةَ وَالبغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَعْدِكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَإِنْ اتَّقُمْ مُتَهَبِّنِ

Satan only desire to precipitate enmity and hatred between you by means of wine and gambling, and would bar you from the remembrance of Allah, and from the *Salah*. Will you then desist?

(Al-Ma''idah, 5:91).

The Holy Prophet ﷺ has said:

مسکر کثیرة قبلہ حرام

“That which intoxicates heavily even a little bit of it is forbidden.”

Games of chance and gambling are forbidden because money and property is wasted through these things. There is quarreling on this account and bad blood, and all plans are upset. City life depends on mutual cooperation but gambling causes this cooperation to give away to dissent. This statement may be verified from studying the gamblers. It is the same with those who drink wine. They cause much mischief.

If wine is consumed abundantly in any home or country, that home or country will face many problems and difficulties. This is why in Europe, where wine is drunk in large quantities, faces much crime and there is a day by day increase in that. Belgium has a population of a littler over three million people, but there are one million nine thousand bars. It works out that a bar for every thirty-five persons which include woman and children. In the last fifty years the population of Belgium rose by fifty percent but the bars increased in number, two hundred and fifty eight per cent. Each of the Belgian drinks fifty-five gallons of wine per year. They spend twenty one million forty thousand pounds on wine. This means, they pay every day fifty seven thousand six hundred pounds for wine, £13.33 per person or £15 per family yearly. The result of the heavy consumption of wine and wasteful spending is a spate of crime. Eighty per cent of the criminals commit suicide, seventy four per cent find themselves in prison, seventy nine per cent spend their lives in poverty and seventy five per cent suffers from insanity and madness. The truth is that by banning wine Islam has done a great favor to mankind.

The prohibition of wine amply proves that the pure religion of Islam abhors sensuality. This is not the place to ask why other religion does not prohibit the wine although they do not look down upon sensuality. However, we know that wine spurs sensuality and Islam prohibits wine, so does not it mean that Islam aims at getting people to give up indecent and immoral behavior? Does it not show that Islam calls its adherents to be decent and pure in their behavior? If Islam advocated immorality or sexual indulgence than it should not have disallowed wine and should not have banished it.

What surprise us is the attitudes of those who are Muslims in name only. They say that injunctions of Islam is applied to the earlier people implying thereby that those people were uncivilized and wild while today's civilized society does not fall under the purview of those injunctions. However, compared to these *civilized* people those so-called wild people were much better off. These people are running themselves by their indulgence in alcohol. It is said that the people do not look at the repercussions of events but stick to their personal whims. The purity taught by Islam is the supreme purity and it is utterly wrong to call the teachings of Islam as promoting sensuality. They call the immorality to which alcoholism leads by the term 'purity' although it is alcohol that promotes sensuality and indecency and it arouses promiscuous sexual desires. Islam has cut at the roots of this indulgence and released men from animal instincts. The world has not yet seen this light but the time will draw near when it opens its eyes to it and see the brightness. When the people will learn the principles of Islam they will realise that the purity taught by Islam is far better than what they could imagine.

WHY IS INTEREST DISALLOWED:

One of the common forms of the interest is the debtor repays more or better than what he has borrowed. This is unlawful and unjust. It is common for debtors to borrow for their needs and to face difficulties but if they are unable to repay on the promised date the debt goes on multiplying so it is impossible for them to get out of it. There is a great risks of altercation and disputes. Further, if this method of increasing wealth is adopted then people will cease to work on the fields and in the factories. Therefore, this profession is declared unlawful.

عَنْ إِبْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ لَعْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْلُ الرِّبْنِ وَمُرْكَلَهُ وَشَامِدِيهِ وَكَاتِبَهُ (مُسْلِمُ وَتَرمِذِي)

“According to Ibn Mas’ud رضي الله عنه the Messenger of Allah صلى الله عليه وسلم cursed the person who receives interest, who pays it, who witnesses the deal and who writes it down.”

(Muslim, Trimizi).

And Allah has said in the Qur'an

يَا أَيُّهَا الَّذِينَ آتُوكُمْ الْأَنْوَارَ اتَّقُوا اللَّهَ وَذُرُرًا مَا يَقْرَبُ مِنَ الرَّبِّ إِنْ كَتَمْتُمْ مِنْ نِعَمِنِي
فَإِنْ لَمْ تَفْعَلُوا فَأَذْنُرُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ

“O you who believe, fear Allah and give up remains from the usury, if you are (true) believers. And if you do it not, then be notified of war from Allah and His Messenger.

(Al-Baqarah, 2:278-279).

The paying of interest is prohibited because if no one is willing to pay interest then this trade will not florish and the receivers of interest will vanish. Thus from this angle those who pay interest are the great sinner because they borrow on the promise of paying interest.

The professional interest receivers, as people, ultimately perished or were debased. One of them are Jews who lost their lands and had to seek shelter elsewhere. They are driven out of whichever country they go to take refuge. The reason is that they are accustomed to receive interest, and when people cannot repay their multiplying loan they seek the help of their governments to drive them out of the country.

Further, those people who are used to receiving interest have very bad manners. Someone has related his experience with one of these interest receivers that was recommended to him a mendicant. He agreed to pay him a mere rupees five but lamented that if he had retained the amount with himself it would have fetched him twenty-five thousand rupees in a hundred years!

There used to be a small kingdom in Lucknow. But it ended in destruction because of its dealing in interest. They began loosing their assets through overissuing of promisory notes. Then they became cowardly and could not stand against their rivals. Finally, the mini kingdom became extinct. Some worthless people argues that it is not possible to work without interest transactions although the experience of twelve hundred years show that the Muslims did progress in business even without interest dealings. (I say twelve hundred years because with the thirteenth century they began receiving and giving interest). It shows that even today we can do without interest. There are other forms of interest too which are described in *fiqh* and it is somewhat difficult their workings and reasons of their ban.

DISALLOWANCE OF INTEREST -THE RELATIVE VERSE OF QUR'AN:

The other verse in which the unlawfulness of interest is emphasised more strongly is:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَقْرَأُوا مَا بَقِيَ مِنَ الرِّبَىٰ إِنْ كُنْتُمْ مُّؤْمِنِينَ
 فَإِنْ لَمْ تَفْعَلُوا فَإِذَا نَزَّلْنَا عَلَيْكُمْ مِّنَ السَّمَاءِ رِزْقًا
 إِمْرَأَ الْكَمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ وَإِنْ كَانَ ذُو عَسْرَةَ فَنَظِرْهُ إِلَىٰ بِسْرَةَ
 وَإِنْ تَصْدِقُوا خِيرَ لِكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (بِقَرْبَةَ)

“O you believe! Fear Allah and give up what remains from the usury, if you are (true) believers. And if you do it not, then be notified of war from Allah and His Messenger, and if you repent, then you shall have your capital sums , not wronging (anyone), nor being wronged. But if the debtor is in difficulty, let their be respite till it easy (for him), And if you renuit it as a charity, that is better for you, if you but know.”

(Al-Baqarah, 2:278-280).

THE REASON FOR WASHING HANDS BEFORE EATING FOOD:

It is a practice to wash hands before eating because there are many diseases that man may get through his hands if he does not wash them and remove any impurity over them.

lawfully, he is capable of copulating with his wife. Then copulation gives him satisfaction, and a satiation in a lawful way is itself a hindrance to an unlawful desired intercourse. These attributes encompasses a desire (for sex), because sex with an insane is detested and a minor is herself less excited so a man is less inclined to her and a sex with a slave is not desired lest the children are taken slave and there is less inclination towards an unbelieving woman for difference in religion. If both of the parties possess these attributes not only the blessing perfected but there is also an ideal disposition in the married partners. Both the partners being adult and being capable perpetration of a crime by them will make them liable of severe punishment, which is *Rajam*. Absence of these attributes means that the hindrances are not as severe or strong but there are hindrances nevertheless because profession of Islam, sanity and adulthood are strong bars to crime. Punishment is prescribed and awarded because of the bars or the hindrances to the crime. It is because they are not as severe or strong that the punishment is light and it is in the form of lashes. (extract from *Hadaya*).

A THEIF HANDS ARE AMPUTATED BUT THE ADULTERER'S PRIVATE ORGANS ARE NOT CUT, WHY:

There is a great wisdom in not subjecting an adulterer or fornicator to similar punishment as a thief whose hands are severed but the former's genitals are not severed. It is not proper according to the wisdom of Allah and His Mercy and it is not good for the creatures of Allah to sever that very organ which they have use to commit the sin. If that punishment was prescribed then it would involve removing the eye, the ears, the tongue and the hands of every wicked grazer, evil hearer, blasphemous speaker and unjust slapper. This type of punishment risks commission of excess as is obvious

because there is a lack of consideration for ranks. This excessive punishment is not approved by the *Asma al husna* (the beautiful name of Allah), the elevated attributes of Allah and His Praiseworthy acts because the limit of punishment is not determined merely to achieve peace. If that were the only objective, then it could have been realized by putting the criminal to death. The aim of the punishment is to make perpetrator see the intensity of the sin, repent the behavior and receive the punishment and learn for the future. Other people may also take a lesson from his fate. It is also the aim that the criminal receives the punishment and repents sincerely. Yet another aim of the punishment is a reminder of the torment Hereafter. The good of fellow human beings may be noticed and wicked deeds be avoided thenceforth. The good of mankind is not dependent on severing the organs but on the punishment itself. The question then arises: why amputate the hands of the thief? There is another explanation for it. The thief commits the theft secretly as is evident from the Arabic word of it *Saraghah*. Thus, it is said that someone eyed someone else covertly. This implies that he spied him secretly not wishing to be caught in the act. Thus the thief commits his act on the sly and is always scared lest someone might recognized him and question him. When he left something quietly, he runs away to get himself released. Running calls upon him to use his hands and feet because his two hands are for him like wings are for birds. The use of feet is for running is obvious but his hand is cut off to reduce his manual force and to identify him if he commits theft again. When he commits his first theft then one arm is amputated so that his running and moving about is checked. The second time, his one foot is cut off so that his moving about is further restricted. When he commits his third and the forth theft then that is his rarity and no further amputation is prescribed but if he happens to do it then he must be put

behind the bars. This will let other people to observe him and find comfort.

The genitals of the adulterer are not cut off because he commits adultery with all his body. He enjoys himself with the hole of his body and satisfies his sexual urge. Besides, often the sin is committed with the consent of adulteress. The adulterer does not have fear of being caught or traced while the thief fears. That is why the *gayr mohsan* is lashed all over the body while the *mohsan* is consigned to death by stoning on his entire body. The stoning to death would not have been prescribed as punishment and only lashes would have sufficed. But adultery *adulterates* the genealogy and when that happens it is not possible to identify, recognize and pinpoint religion too. It destroys the line of progeny. Thus, adultery often resembles murder and in some condition retaliation is called for so that people may refrain and there may be peace and reform everywhere. In this way people are inclined to the worship Allah which is a means to obtain rewards in the Hereafter.

Besides, if a man's sexual organs are cut then it means he is precluded from having descendants any more. This contradicts the will of Allah because He has proclaimed that man have many children from their wives. If the genitals are severed it implies a severance of ability to procreate.

It also uncovers his *satr* (the portion of the body that needs to be covered). We have already stated that the crime he commits involves the whole body and it is unjust to leave alone the entire body and punish him only at one point. Thus justice demands that his whole body must be punished.

THE REASON ATONEMENT IS NOT DEMANDED AGAINST ADULTERY, HOMOSEXUALITY AND THEFT:

Ibn Qayyim رحمه الله عليه has written

ما كان من المعاصي حرم الجنس كالظلم والفواحش فان الشارع لم يشرع له كفارة لهذا لا كفارة في الزنا وشرب الخمر وقدف المصنفات والسرقة وليس ذلك تخفيفاً من مرتکبها بل لأن الكفارة لا تعمل في هذا الجنس من المعاصي وإن اعملها فيما كان نباحاً فالأصل وحرم لعارض كالرطى في الصيام والاحرام

“As for the sin that is one of unlawful acts, like cruelty and indecency the Holy Prophet صلى الله عليه وسلم has not prescribed an atonement for that.

Therefore no atonement or expiation is liable on crimes like adultery, fornication, drinking alcohol, slandering married woman and theft. Absence of need to atone is not a sign of mitigating the nature of these crimes, or considering them minor, but an atonement is not prescribed because it will not produce correct results. Atonement is effective in cases where the act is usually lawful or approved but made unlawful for some particular reason, like having sexual intercourse while one observes the *Ramadan* fasts or in a state of *Ihram*.”

Other sins are major sins and they call for punishment not for atonement.

WHY IS IT NECESSARY TO ATONE ON HAVING SEX WITH MENSTRUATING WOMAN AND NOT NECESSARY TO ATONE ON HAVING SEX THROUGH THE ANUS:

عَنْ إِبْرَاهِيمَ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
الَّذِي يَأْتِي امْرَأَةٌ وَهِيَ حَائِضٌ قَالَ يَتَصَدَّقُ بِدِينَارٍ أَوْ نَصْفِ دِينَارٍ

"According to Ibn Mas'ud رضي الله عنه the Messenger of Allah صلى الله عليه وسلم said about him who has intercourse with his wife while she is menstruating that he must give in *sadaqah* a dinar or *half a dinar*."

(*Ibn Majah*).

We have stated above that those things which are normally approved or lawful are sometimes disallowed for particular reasons. If they are done at such times then they call for an atonement, and sexual intercourse when the women menstruates is disallowed because of the menstruation so an atonement is to be made. This decision is according to sound reasoning. However, no atonement need be made on having sex through the anus because this behavior never allowed or approved.

Thus, the procedure in determining liability to atone is that if something lawful is done while it is temporarily disallowed for some reason then it is obligatory to make an atonement. Those things that are always disallowed call for *Hudoood* (punishment). This procedure is in keeping with wisdom and exigencies of the situation.

THE REASON FOR REQUIRING TWO WITNESSES IN CASE OF MURDER BUT FOUR TO PROVE ADULTERY:

There is a great wisdom in sufficing with two witnesses in a case of murder and four in case of adultery. The Holy Prophet ﷺ wished to exercise care in

calling for retribution and awarding punishment. In case of murder, if four witnesses were required there would be a spate of murders and people would be encouraged to fight with each other and kill at will. Many murderers would escape punishment and retribution. The need to have four witnesses in case of adultery is helpful in keeping it secret. Four witnesses are required to prove to the act of adultery in such a way that there is no doubt about it. In the same way, confession of the act is not proper unless made four times because that also helps in keeping the affair a secret and Allah does not like that it should be publicated. He has stated in the Qur'an that the punishment awaits those who publicize this act among the believers. The punishment will be awarded in this world and the next.

WHY DOES PUNISHMENT BECOME NECESSARY ON DRINKING EVEN A DROP OF WINE BUT NOT ON EATING, ON DRINKING EVEN PLENTY OF URINE AND FILTH:

1. This rule reflects the beauties of Islam and is an intelligent rule that respects common interests. Human beings instinctively abhor and repulse from drinking urine and eating filth. This natural abhorrence is enough to prevent them from drinking urine or eating these repulsive things. Therefore, there is no point in prescribing punishment for such behaviour. As for alcohol, there is a great inclination towards drinking it. Therefore, a stern punishment is prescribed so that people refrain from drinking it in little or large quantities, and this is why punishment is attracted on oneself even on drinking alcohol or wine that does not intoxicate. The little amount of it is inducive to large drinking bouts.

2. The mischief created on drinking wine is manifold compared to that on drinking urine or eating filth. Besides, the latter two indulgences are restricted to the person of the drinker or eater and their reaction is not as severe as on drinking wine which, stuns intelligence.

WISDOM IN PRESCRIBING *HUDOOD* (PUNISHMENT) AND ATONEMENT:

The *Hudood* and atonement are prescribed that people may refrain from sin and fear the consequences. Allah has said:

لَذُوقْ وَبَالْ أَمْرِهِ

that he may taste the evil consequence of his deed.
(Al-Ma''idah, 5:95).

If punishment was not prescribed, the disobedient people would not stop from mischief but would become more unruly and mischievous. The same wisdom lies behind the prescription of atonement. Besides, some of the reasons for awarding punishment have been described above.

WHY IS RETRIBUTION ALLOWED:

Retribution is allowed that murder, war and mischief may be checked. Allah has said:

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولَئِكَ الْأَتَابِ

And in (the law of) equitable retribution there is life for you, O man of understanding.

(Al-Baqarah, 2:179).

WHY IS IT DISALLOWED TO KILL ANYONE:

If people fight each other habitations and cities will be raved and destroyed. They will become desolate and all affairs of the economy and society will be disrupted. Civic life will be ruined and disintegrated. That is why murder and killing are unlawful. If anyone is sentenced to be killed, it will be a serious retribution. Sometimes other modes are adopted to kill but they are also unlawful like killing itself. For instance, sometimes people are malicious but they fear retribution so they poison their victim or kill them through magic and this is the same as killing; rather it is worse than that. Murder is committed openly and may even be avoided but those other forms cannot be avoided and are, therefore, unlawful. They disturb civic life and disrupt the affairs of the people.

THE REASON THEFT IS UNLAWFUL:

Allah has allowed His slaves certain forms of earning livelihood. They include: cultivation of land, gracing sheep, business etc. On being satisfied on this count, they may propagate religion in cities and villages. Thus, they will have to keep themselves away from theft and robbery because they disrupt civil life and disturb peace and harmony. Allah does not approve of these things.

WHY IS ADULTERY DISALLOWED:

1. If a sinful person is examined, it will be confirmed that he craves for beneficial resources but he is easily subdued by base desires and thus he disobeys. Such

people will know well that they are sinners who commit the rape with daughters and sisters of other people. If anyone does the same thing with their wives or daughters, they become angry and reveal a terrible temper. They know very well that these sinful deeds have a similar bad effect on other people but they are blinded by their base desires. They do not consider the wife of others as worthy of respect and do not tolerate interference. This is why adultery is not tolerated, and this is one reason for disallowing adultery and it is a natural factor. The second factor is to do with intelligence. It is that adultery mixes up *the line of descent*. It prompts murder and mischief and is, therefore, very intolerable. Allah has said while prohibiting,

لَا تَقْرِبُوا الْزَّنَافِ كَانَ فَاحِشَةً وَسَاءَ سَيِّلًا

And approach not adultery; surely it is an indecency, and an evil way

(Al-Isra, 17:32).

This path leads to great corruption and mischief. To not approach, one must look at a strange woman or listen to the description of her beauty lest one is excited and think of committing adultery.

WHY IS HOMOSEXUALITY DISALLOWED:

The habit throttles the procreation of human beings. Man spoils the natural administration in this way. He obtains satisfaction from the means that is contrary to the nature and that is why people have understood this as a bad habit and a blameworthy deed. The sinners commit such deeds but cannot produce sanctions for their action. If they are introduced as those who perpetrate them then they feel much ashamed and prefer to die; except these

people have forgotten the natural habits for they do not shy from anyone and never feel ashamed. They do not hesitate to do such filthy deeds.

HOW ARE *HADD*, *TA'ZEER* AND *KAFARAH* DIFFERENT:

Hadd is a singular of *Hudood*. It is an Arabic word. It means to 'prevent' or 'dissuade', and 'to measure'. In the terminology of *Shari'ah* it is to punish against sin or crime, according to the measure determined by Allah. The punishment is awarded accordingly and is not subject to anyone opinion on reducing or increasing it. For example, a married adulterer is stoned to death and an unmarried one is lashed and a thief's hands are amputated. Thus, *hadd* is a 'prescribed punishment'. Its limits are defined by Allah in the Qur'an, and the Holy Prophet ﷺ in the hadith.

Ta'azeer is the punishment of a crime that Allah has not determined but left at the decision of the ruler or those in authority according to the state of time and place. However, some general procedure is determined which should not be opposed. The dictionary meaning of '*Tazeer*' is to show respect and 'give honour.' Thus, it is to respect and show honour the commands and injunctions of Allah and people must behave in this manner and not disgrace them. We may define it as a discretionary punishment. It is a discretionary correction that is administered for offences for which *Hadd* is not appointed.

Both these forms of punishments are administered for unlawful deeds.

Kaffarah is an atonement for an offence against a temporarily disallowance of something that is originally lawful. It is a recompence or a ransom for that offence. Example: On cohabiting in the month of *Ramadan* or in

the state of *ihram*, the expiation against the former offence is to fast continuously for two months or feed sixty needy people twice against every fast that is defected and the expiation against the second offence is to offer a sacrifice. It is stated in the "A'laamal muqi'een":

واما التزير ففي كل معصية لا حد فيها ولا كفارة فان المعاشي
ثلاثة انواع نوع فيه الحد لا كفارة فيه ونوع فيه الكفاره ولا حد فيه
ونوع لا حد فيها ولا كفاره فالاول كالسرقة والزنا والقذف والثان
كالوطى في نهار رمضان والوطى في الاحرام والثالث قبلة الاجنبية
والخلوة بها ودخول الحمام بغير مizer واكل الميتة والدم ولحم
الخنزير ونحو ذلك فاما النوع الاول فالحد فيه معن عن التزير
واما الثان فهل يجب مع الكفاره فيه تزير ام لا على قولين واما
الثالث ففيه التزير قوله واحدا

"As for *tazeer*, it is applied on those offences which do not attract *Hadd*, or *Kaffarah*. Offences are of three types, one on which *Hadd* is applied but not *Kaffarah* another which attracts *Kaffarah* but not *Hadd*, and the third on which neither *Kaffarah* nor *Hadd* administered. The first type covers the offences like theft, adultery, slander on which *Hadd* is applied. The second type includes such offences as having sex in the days of Ramadan or while the *ihram* is assumed and it calls for *Kaffarah* not *Hadd*. The third type is one on which neither *Hadd* is applied nor *kaffarah* but only *Ta'zeer* and in such cases as *kissing a stranger woman*, sitting with her in a secluded place, entering the bath without trousers (lower garment), eating carrion, blood and flesh of swine, and so on. So in the first kind *Hadd* is sufficient instead of *tazeer* and there is a difference of opinion on whether apart from *Kaffarah*, *tazeer* is

also applied obligatory (*wajib*) on the second type. As far on the third type, only *tazeer* is applied and there is a unanimous opinion on that".

WHY IS IT UNLAWFUL TO RETRACT ON A PROMISE:

It is unlawful to break a promise because the one to whom it is made will be much inconvenienced if the promise is broken. He has the faith in the person who makes the promise and he waits for it to be fulfilled. If the person willfully breaks it to cause hardship to someone then the curse of Allah descends on him and the angels of mercy turns away their attention from him. He is faced with tension and depression. This is why Allah has commanded اور نبأ بالعهد {And fulfill your covenant.}

(Al-Isra, 17:34).

So that man may not be entitled to curse because of breaking a promise.

WHY IS IT THAT MEN MAY GROW BEARD BUT SHAVE MOUSTACHES:

The beard is something that helps to distinguish between the young and old. It is an adornment for men and it perfects their countenance. Therefore, it must be grown. To shave the beards is the fashion of the Magians (non-Muslims), and it implies a manipulation of Allah's creation. When the chiefs and the important personalities shave their beards they look mean and lowly. All the Prophets and righteous people grew beards. If there is any good in shaving beard, they would have been the first to shave their beards because these people presents themselves as an example for other people and guide to what is best and ideal.

As for the moustaches, it is necessary to shave them because those who keep big moustaches find remnants of what they eat and drink lodged in them. Moustaches are usually dirty and untidy. This is also the style of non-Muslims. The Holy Prophet ﷺ has said:

خالقو المشركين قصر الشوارب واعفر اللحى

“Go against the polytheists, clip the moustaches and grow beards.”

WHY IS IT UNLAWFUL TO DISOBEY PARENTS:

In rearing the children, parents undergo much hardship. They take great pains to upbringing them and the travails they go through need not to be described because they are very well known. Therefore, it is obligatory for children to obey them.

THE REASON FOR UNLAWFULNESS OF CHESS, PIGEON-FLYING, QUAIL-FLYING, KITE-FLYING, CARD GAMES AND THE LIKE:

Some people indulge in idle pursuits whereby they become unmindful of the duties of this world and the hereafter. They waste their time in these things. Some of these pursuits are like chess, pigeon-flying and quail-flying, breeding and animal fights. When one occupies oneself in these things, he does not remember to eat and drink and unmindful of his duties. Sometimes, he is so engrossed in these things that he even suppresses the nature's call and does not budge from his place even for a moment. If these things become a common habit then these people become a burden on the economy and the rest of the population and they are unaware of even their personal affairs. Therefore, these occupations are

disallowed. Once the Holy Prophet ﷺ saw a man running after a pigeon and said, "There's a devil following the other devil". The Holy Prophet ﷺ has also disallowed the animal fights. They are *ahadith* concerning chess. All those pursuits which have these peculiarities fall under the purview of this command.

WHY ARE MEN NOT ALLOWED TO WEAR GOLD AND SILK:

1. The gold is something on which the (*ajam*) non-Arabs take pride. If this aim prompts men and women to wear jewellery as a custom then there would be a marked worldly attitude and a spate of demand for these things. As for silver, men are allowed only to use rings of silver and that does not risk a rise of such a demand. The question remains, why women are allowed to wear gold. The answer is that they are more in need of adornment and beautification to attract their husbands to them. This is why everyone among Arabs and *ajams*, it is women who pay more attention to their make-up. Therefore, they are given greater liberty than men to adorn themselves and the Holy Prophet ﷺ has said in the light of this difference.

احل الذهب والخزير لآلات امني وحرم على ذكرهما

"Gold and silk are made lawful for the women of my *ummah* but forbidden to its men."

There is another hadith of the Holy Prophet ﷺ seeing a golden ring on a man on which he commented,

"Whoever desire the ember of fire should take it in his hands."

And he said about silk,

من لبس الحرير في الدنيا لم يلبسه يوم القيمة

“He who dons silk in this world, will not wear it on the Day of Resurrection.”

This is as far the discussion on the ban applied to the wearing of gold and silver. As far as other methods of use are concerned whether it is gold or silver, men and women are treated at par. Thus, the Prophet ﷺ said about drinking in silver and gold vessel

لاتشربوا في آنية الذهب والفضة، ولا تأكلوا في صحافتها

فما هم في الدنيا ولهم في الآخرة

“Do not drink in vessels of gold and silver or eat in dishes of gold and silver because these are for them in the world but for you in the Hereafter.”

2. It is necessary to distinguish men and women in their dresses and upkeep too. Therefore, gold, silver and silk are reserved for women with the exemption of silver ring which men may wear. Gold and silver are otherwise disallowed to men. It is to this that Ibn Qayyim رحمه الله pointed out:

بحريم الذهب والحرير على الرجال حرم الله

ذريعة التشبه بالنساء الملعون فاعله

“In the disallowance of gold and silk to men lies the unlawfulness of the means of resemblance. Anyone who does so is cursed.”

3. Allah does not like anyone to extremely be luxurious. The wearing of the silk and the use of gold and silver utensils reduce human beings to the low, the lowest ebb of degredation. Their thinking plunges into the labyrinth of darkness. So, it is clear that extremely

luxurious mindedness is a bad thing but there is no disciplined method to determine every lowly and higher status in this case and the different situations of different people tell us that the level of luxury too is not the same for everyone. The means of luxury in the eyes of some people are instruments of lack of luxury for others and what is new to some is incomplete or defective to others. In defining the craving for luxury, Shari'ah mentioned those things specifically which are relied upon solely to achieve luxury and it is commonly known that people are accustomed to use them for luxurious living. The *ajams* and the Romans are found by Shari'ah to be one of opinion regarding these things and, therefore, it disallowed them to Muslims in order to curb luxurious living. As a result silk and utensils of gold and silver are classified among the unlawful and a warning was also given on their use. The Holy Prophet ﷺ said:

لَا تَشْرِبُوا فِي آنِيَةِ الْذَّهَبِ وَالْفَضَّةِ وَلَا تَأْكُلُوا فِي صَحَافِهَا

فَمَمَّا لَمْ يَمْنُ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ

“Do not eat in the utensils of gold and silver and drink in bowls of gold and silver for they are for them (the infidels) in this world and for you in the next.”

And he has also said:

الَّذِي يَشْرِبُ فِي آنِيَةِ الْذَّهَبِ وَالْفَضَّةِ أَنَّمَا يَجْرِي بِطْنَهُ نَارُ جَهَنَّمَ

“He who drinks in the utensils of gold and silver only Fire of Hell will burn in his stomach.”

This restriction does not apply to food and drink alone. It applies to the utensils use for bath, ablution, vessels holding oil or antimony, and such. This argument upholds the unlawfulness of taking up resemblance to

non-muslims in the matter of dress and so on. The aim is to distance oneself from their appearance and habits and way of living. It is also reflected in the natural dislike for men dressing themselves in female attire or style.

WHY SHOULD PICTURES NOT BE KEPT:

It opens the door of idol worship (*HujjatAllah*). That is, it will turn into a common custom. There are different level of understanding among the masses so, there is always the possibility of mischief and misuse as indeed, had happened earlier. Those who made icons did not themselves worship them but cast them to keep alive the memory of righteous elders and saints. Finally, it led to idol-worship. Even today in spite of the spread of knowledge and sciences, we know a well-known barrister who is held in much respect and esteem, he begins his day by day paying respects to the picture of his dead mentor in a very sincere and a devoted manner. It is after that, that he commences his daily rota. If this is the case from the higher strata proud of his English education then what may we say of the very common people and how may we rely on them. Therefore, to keep pictures is unlawful even from an angle of reasoning and intelligence.

كتاب الفرائض

FARA'ID (INHERITANCES)

WHY ARE SHARES DIVIDED AMONG THE RIGHTFUL HEIRS IN PROPERTY:

بسم الله الرحمن الرحيم

الحمد لله الذي فرض نصيباً من الميراث لكل أحد من الرجال والنساء ليصون
الناس من الاعتداء على حقوق الأقرباء والصلة والسلام على رسوله خاتم
الأنبياء وعلى الذين اتبواه المهدى وطريق الاستواء.

It must be understood that:

(1) Islam has determined the shares of rightful heirs in the property of the dead so that their rights are protected. If only one person of all the heirs and relatives of the dead was given authority over all his legacy without determining the shares of other relatives then there often are such people who appropriate the properties for their personal ends. They only care for their own good, aims and comfort but not think or worry about the rights of other rightful heirs. They use the properties in a cruel manner for their own ends, and they to go the extent of seizing the entire legacy to finance their luxurious living. Allah has, therefore determine the shares of inheritance of every heir in order to prevent anyone from appropriating the shares of the other rightful heirs. Every heir will now receive the due share in the assets and properties left behind by the dead men.

There is another wrong very much similar to it and practiced in some places. It is that the eldest son is recognized as the owner and the rest do not possess any right to inheritance whatsoever. These are examples of

misuse by these people which we witness every day. It is to check these evils that Allah has defined in the Holy Quran the philosophy behind inheritance.

للرجال نصيب عاترك الوالدان والاقربون وللنساء نصيب عاترك
الوالدان والاقربون مماقل منه او كثر نصبيا مفروضا (ال قوله) الذين
يأكلون اموال اليتامي ظلما انما يأكلون في بطرفهم نارا وسيصلون
سعايا يوصيكم الله في اولادكم للذكر مثل حظ الانثيين.

For men is a share of what their parents and near relatives leave, and for women is a share of what their near parents and relatives leave, whether it is small or large –a share determined. And those of kin and orphans and the poor are present at the division, give them (something) out of it, and speak to them kind words. And let those (incharge of division) fear who, should they leave behind them weakly progeny, would be afraid on their account; so let them fear Allah, and speak the right words. Surly those who devour the possessions of orphans wrongfully, devour fire in their bellies. And they shall enter a blazing fire. Allah enjoins you concerning your children, for male is the share equivalent of that of two females.

(An-Nisa, 4:7-11).

This verse refers to the orphans to the particular because often the dead person leaves behind very young children. Their elder brothers or guardians seize all the property and the verse warns severly those who commit this crime. Then the details of shares are mentioned which we shall discuss shortly.

This far, we discussed the good of the owners of the property or inheritors. There is good in this for the property itself. No matter how big the property, the more the co-owners the more protection and care it receives.

Every partner or share-holder will protect his share and, therefore the property, and will endeavour to maintain it in a good condition. This is what happen if there are co-owners. If, however, there is a division and each own his share wholly then everyone will work for its betterment. He will look after it as no else will. If anyone wastes his share and misuses it then he must be deprived of it and his portion must be entrusted to his elders for safekeeping. Even one who squanders his wealth by his own hands will not tolerate anyone taking it over. But, as for one who will not reform, it is no use discussing him.

REALITY OF DIVISION OF INHERITANCE:

The principle of inheritance depends on three factors:

Firstly, is that someone should take the place of the dead person representing him in his honour, rank and his affairs. It is every person's wish that someone represent him after him.

Secondly, is service, sympathy, love, and compassion and things like that.

Thirdly, is relationship, which plays a part in both the other factors. This third factor is the most significant. The person of concern in both the three cases is the one joined by ties of relationship, for example, father or grandfather, son or grandson. These people are more entitled to inheritance, but in terms of natural tendency which is practiced generation after generation, the son represents his father. People yearn for him and contract marriage for his sake and seek children from their marriage. As for a father representing his son, it is not according to natural disposition and it is not desired by people. So much so that if anyone has authority over his possessions, his sympathies for his son overwhelm his sympathies for his

father. Therefore, it is habit of all the people that they prefer their children over their father. Next in the line to represent anyone is his brother, and who is like him in status and strength, and who is of his tribe and his genealogy.

Then, let us talk of service and compassion. The near related woman qualify first. The mother and daughter are the nearest followed by the similar relations. A daughter too is the representative of her father. Next is the sister. The woman who is the wife is responsible to serve followed by brothers and sisters through the same mother. The inheritance of those women is based on service and compassion or through relationship. With the other woman there is no sign of cooperation or representation because women sometimes marry outside the tribe and then merge themselves with its people. However, women are endued with love and compassion in a perfect manner. The most entitled to representation is the very near relatives, like mother and daughter.

Taking the first factor, the perfect representation of the dead is found in the kinship of father and son. Next come the brother and paternal uncle.

As far for the second factor, the compassion is most marked between father and son again and next is the brother¹ and the near relations. The rank of the paternal uncle is not enjoyed by the paternal aunt because she cannot help in times of difficulty as the paternal uncle may. In terms of kinship too the paternal aunt is not equal to a sister. The principle of the inheritance is that if the man and the woman are of same status then the man is given preference because man are responsible to hold up honor and they are also responsible for providing for the

¹ Having common parents (*aini*) or one common parent, father or more (*akhya'i*)

family. Men are therefore, more entitled than women to the inheritance. Women are generally dependent on their husbands, fathers or brothers. There is another principle of division of inheritance that if a group of heirs are of the same level, then it is necessary to distribute the legacy among them because none of them enjoys preference over the others. But if the group comprises of heirs of different status then there are two possibilities. The first is that all the heirs are from one side and one line (either father's or mother's or so). In this case, the near relative hides the distant and deprives him of inheritance. The second possibility is that the heirs are from different sides so that the near relative will conceal the distant and though he conceals him he does not deprive him of his inheritance but lessens the share in inheritance. Further, there is the principle that the shares that are determined should be so well defined in their details that everyone may understand them on first sight, whether they are able to calculate or not.

The Holy Prophet ﷺ has pointed out this principle through his worthy saying:

اَنَا اُمّةٌ لَا نَكِبٌ وَلَا خَبٌ

“We are unlettered people. We do not write and do not calculate.”

Thus, when all the concerned people are addressed, it is necessary that they may not be burdened with having to calculate and may be facilitated in recognizing the sequences of the different positions.

Thus, the Prophet ﷺ adopted two kinds of divisions -(1) of the thirds, two thirds, one third, one sixth. (2) of the halves, half quarter, one eighth.

They are from the first two digits one and two and each has three steps. In going up the division it doubles

and in going down it halves. The decrease and increases depends on nearness of relationship.

THE REASON MAN GETS TWICE WHAT WOMAN GETS:

Allah has said:

يوصيكم الله في أولادكم للذكر مثل حظ الإناثين فإن كن نساء فرق اثنتين
فلهن ثلثا ماترك وإن كانت واحدة فلها النصف.

Allah enjoins you in concerning your children, for the male is the share equivalent of the two females; but if there be more than two (or two) females only (and no male child) then for them are what two thirds of what (the deceased) left, and if there be only one female child (and no male child) for her is the one half.

(An Nisa, 4:11)

The reason that man's portion is twice that of woman is that Allah says,

الرجال قوامون على النساء. يفضل الله بعضهم على بعض و بما انفقوا

Men are the managers of the affairs of women because Allah has made the one to exceed the other, and because of what they expend of their riches for them.

(An-Nisa, 4:34).

WHY IS THE LONE DAUGHTER GIVEN HALF THE INHERITANCE:

When there is only one daughter then she gets half of the legacy because if there were only one son he would have got the full legacy. Thus, in terms of 'doubling the

share of a male', the lone daughter will be entitled to half share, as expressed in the following verse للذكر مثل حظ الاناثين

For the male is the share equivalent of that of two females. (An-Nisa, 4:11).

WHY TWO OR MORE THAN TWO DAUGHTERS GET TWO-THIRDS:

If there were only two daughters they would get two-thirds because if there were two daughters and one son, the girl would get one third. Therefore, if there is a second girl the share of one cannot be less than one third in terms of an ideal division. The second will likewise get the same share. But since girls do not get more than two-thirds so even if they are more than two they will all share in two-thirds.

THE PARENTS GET ONE-SIXTH EACH IF THE DEAD PERSON HAS CHILDREN, WHY:

Allah has said:

ولابريه لكل واحد منهما السادس عما ترك ان كان له ولد فان لم يكن له ولد

ورثه ابواه فلاده الثالث فان كان له إخوة فلاده السادس.

And to the parents (of the deceased), for each of the two is one sixth of what he left, if he has a child, but if he has no child and only his parents inherits him, for his mother is one-third but if he has brothers and sisters, for his mother is one-sixth.

(An-Nisa, 4:11).

It is clear from this that compared to parents, the children are more entitled to inheritance. They get two-thirds and their parents one-third so that the higher entitlement is obvious. The father does not get more than

the mother because his higher merit in blood relationship is recognized once as representative of his son and his supporter, so the same merit is not recognized a second time by *doubling his share*.

WHY DO PARENTS GET ALL THE SHARE IF THE DECEASED HAS NO CHILDREN:

If the dead person leaves behind no children then there is no one more entitled to his wealth and property than his parents. So, all of it will go to the parents and father will enjoy excellence over the mother and the excellence that is recognized in this case is not of *doubling share* but one of succession.

WHY DOES A MOTHER GET ONE-SIXTH IF THE DECEASED HAS BROTHERS & SISTERS TOO:

If a person leaves behind a mother, brothers and sisters, and the brothers and sisters are more than one, then the mother gets one-sixth share because these are not fraternal relationships. There is not an equal kinship, compassion and love, so each will get a half share and the half that is the portion of compassion will be divided between mother and her children. Then, because the mother never gets less than one-sixth, she will be given that much and the rest will go to her children who are brothers and sister of the deceased. If these relationships are regarded as fraternal, then consideration will be given to the near-relationships and support and sometimes there are heirs too, for example daughter and son and husband. If the mother is given in excess of one-sixth, the others will be hard-pressed.

THE REASONS WHY A HUSBAND GETS HALF OR ONE-FOURTH FROM HIS WIFE'S LEGACY DEPENDING ON ABSENCE OR PRESENCE OF CHILDREN BUT A WIFE GETS ONE-FOURTH OR ONE EIGHTH DEPENDING ON ABSENCE OR PRESENCE OF CHILDREN:

Allah has said,

ولكم نصف ماترك ازواجهكم ان لم يكن لهن ولد. فان كان لهن ولد فلهم الربع مما ترك من بعد وصية يوصي بها او دين.

And for you men is half of what your wives leave if they have no children; but if they have a child, then your share is one-fourth of what they leave, after (paying) of a bequest they may have bequeathed, or a debt.

(An-Nisa,4:12).

And Allah has said,

ولهن الربع مما تركم ان لم يكن لكم ولد فلهن الثمن مما تركتم من بعد وصية توصي بها او دين

And there is one-fourth of what you leave if you have no child, but if you have a child, their share is one-eighth after (paying) of a bequest you may have bequeathed or a debt.

(An-Nisa, 4:12)

The husband gets a share because he has the control over his wife and her wealth and if he is deprived completely, he is caused hardship. The wife gets this from her husband against the service she gives him, her compassion and love, so the husband given preference over his wife.

Allah has said,

الرجال قوامون على النساء

Men are managers of the affairs of the women.
(An-Nisa, 4:34).

Besides, it was also seen that in giving them their inheritance, their children did not come under strain. Therefore, reasonable shares are allotted.

Caution: We are much surprised at the behaviour of some people who take back from a widow her share of inheritance if she marries again a man of her choice. The fact is that according to Shari'ah she is authorized to dispose of her share or retain it with herself when she marries again. In other words she continues to own it, even after her marriage.

In the same way, those people also commit a serious error who take back the jewellery given to woman before she was widowed or divorced. They must know that Allah has said,

وَلَا يُحِلُّ لِكُمْ أَنْ تَأْخُذُوا مَا آتَيْتُمْهُنَّ

And it is not lawful for you (men) to take from them (your wives) anything what you have given them.

(Al-Baqarah 2:229).

The only exception is when a woman return them to her husband of her own accord to obtain freedom from him. (Divorce through *Khula*).

THE REASONS THE HEIRS OF A CHILDLESS DECEASED GET LITTLE OR MORE SHARES:

Allah has said in the Qur'an,

وَإِنْ كَانَ رَجُلٌ يُورثُ كَلَالَةً أَوْ امْرَأَةٌ وَلَهُ أَخٌ أَوْ أُخْتٌ فَلَكُلُّ وَاحِدٍ مِّنْهُمَا
 السَّلْسُلُ فَإِنْ كَانُوا أَكْثَرَ مِنْ ذَلِكَ فَهُمْ شُرَكَاءُ فِي الْثُلُثَةِ.

And if a man, or a woman, having no children and no parent, leaves state to be inherited, and he (or she) has a single brother or a single sister (on the mother's side), then for each of the twain is one-sixth, but if they are more than two they shall be shares of one-third.

(An-Nisa, 4:12).

Allah has also said,

يَسْأَلُوكُمْ قَالَ اللَّهُ يَقْتِلُكُمْ إِنْ أَمْرَزْتُ مَلِكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ
أُخْتٌ فَلَهَا نَصْبٌ مَا تَرَكَ وَهُوَ يَرْثُهَا إِنْ لَمْ يَكُنْ لَّهَا وَلَدٌ فَإِنْ كَانَتَا
إِثْنَيْنِ فَلَهُمَا الثُّلُثَانُ إِمَّا تَرَكَ وَإِنْ كَانَ بَعْدَهُ إِخْرَاجٌ لِرِجَالٍ وَنِسَاءٍ فَلَلَّذِكْرِ
مُثْلٌ حَظُّ الْإِثْنَيْنِ.

They ask you (O Prophet) for a pronouncement. Say Allah pronounces to you concerning (the inheritance) of *Katalah* (who has no parents and no child). If a man has died and have no child, and he has a sister, for her shall be the half of what he left, and he shall inherit her if she has no child. But if there be two sisters, for them shall be the two-third of what he left. And if there be brothers and sisters, the male shall have as much as the position of the two females.

(An-Nisa, 4:176).

According to the unanimous opinion, this verse is about children with a common father and reveals the philosophy of division of shares of *Katalah* in the portion of brothers and sisters. Under this head, the deceased may have a mother and brothers and sisters.

WHY IS THE PATERNAL UNCLE OF THE DECEASED AND HIS CHILDREN ENTITLED TO INHERITANCE BUT HIS MATERNAL AUNT NOT ENTITLED:

The children of the paternal uncle of the deceased are entitled to inheritance of his wealth but his maternal aunt is not entitled although she is from his mother's side. The reason for this is that his paternal uncle's children, lies his ancestry and parentage a greater degree but his relatives from his mother's side are like strangers to him. People are known through their fathers but they are like relatives of daughters to their mother's ancestors.

OBJECTIONS ON RECKONING IN THE GRAVE AND PHILOSOPHICAL ANSWERS TO THEM BY IBN QAYYUM:

Objections were raised before Ibn Qayyum رحمه الله, on punishment and reward in grave. He was asked how the atheists and un-believers may be countered when they rejected the possibility of punishment and reward in the grave, and asked how can a grave be a ditch of Hell or a garden of Paradise, how can be it be spacious or squeezed small while the corpse cannot sit in it or stand. They assert that they dig open the graves but find neither blind and speechless angels who beat the corpse with the iron chains and hammers nor snakes or serpents. They do not sense the heat of a fierce burning fire. They aver that if they dug open the grave to verify the condition of the corpse they find it in the very condition in which they had left it. They point out that if they place mercury on its eyes and grain on its chest, it remains unchanged. Their question is: how the grave extend and expand to the limits of the eye-sight for the corpse or contract and squeeze him? They do not observe any change in the size of the grave, neither larger

nor smaller, than originally prepared. How the grave squeezes and how may the angels and the shape that befriends the dead or scares him occupy the grave. They say, "Everything that is contrary to common sense and observation is the imagination of the speaker." They cite the case of one who is hanged and left on hanging on the scaffold. "We do not see the *munkar* or *nakeer* interrogating him or spy any movement of his body. We do not notice a terrible fire that burns him. Then, what about the wild beast devour, and virtues feasts upon. Pieces of its flesh in the stomach of beasts and birds, how can anyone interrogate him? Part of him digested by snake and part dissolved in the atmosphere or carried away by the winds, how is it possible to subject him to questioning? When his body is bisected in this manner, how can the two angels *munkar* and *nakeer* do their job? How can the grave be a garden of Paradise or a ditch of a Hell for such a person? Or, a grave become congested and contracted to crush his ribs?

Answer: Before venturing to remove these doubts let us say something by way of an explanation so that the answers may be easily understood.

The Messengers ﷺ have not said anything that may be described as absurd. The messages conveyed by the Messengers ﷺ are of two types –one which is seconded by intelligence and instinct, and the other which is beyond comprehension of intelligence. Examples of the second kind are reports of the Unseen and the *Barzakh* (period between death and resurrection), the *Qiyamah* (Day of Resurrection), and the punishment. However the reports of the Messengers ﷺ have given are never absurd from an intelligent point of view. Besides, if they seem to be absurd and beyond intelligent comprehension but are upheld by a correct line of transmission then it is

obligatory to interpret them according to the other rules of *Shari'ah*. Thus, the news of the grave falls under the second classification. They are not absurd to the intelligence but are deduced by an intelligent deduction.

If anyone considers these reports as absurd then it is simply his own thinking and doubt which he imagines to be sensible and obvious.

1. The other thing is that we must not exaggerate in interpreting the saying of the Holy Prophet ﷺ. We must not let our imagination run wild and deduce from his words what he did not mean to say. If anyone turns away from the true meaning of what the Holy Prophet's ﷺ, ﷺ, ﷺ saying then he will never from the Straight Path. In misunderstanding the Words of Allah and His Messengers ﷺ many misled sects have risen in Islam and they have innovated religious practices, from example the Qarriyah, Mulhid, Kharji, Mutazalah, Jahmiyah, Rafidi, and so on. Many such people turned away from Islam and pay very little attention to it.
2. The third point we refer is that Allah has appointed three stages through which a man passes after his birth. They are this world, the *Barzakh*, and *Daral-Qarar* (the final abode). There are different sets of rules and commands for each stage and they apply to that very phase. Man is made up of body and soul and the rules of the worldly stage apply to bodies while souls are subject to these bodies. That is why the injunctions of *Shari'ah* are framed with the tongue and parts of body and in mind., although the heart may conceal differing things. The rules of the stage in

Barzakh apply to the souls, subjecting bodies to the souls. Thus, as the souls suffers or enjoys with the body in the world because it is subject to it so too the body feels the pains and joys with the soul in the *Barzakh*, (which we call the grave) because it is a subject to the soul there. In the world the body is in the forefront and obvious and the soul is unseen and unobserved. In the stage of grave, meaning the *Barzakh*, the soul will be observed and is in the forefront and superior but the body will be unseen and secondary. The rules of *Barzakh* will apply to the souls. The soul will feel the pain and joy and it will be reflected on body just as the joy or pain of the body in the world is sensed by the soul. Thus, it is not necessary that these things be seen on the obvious body because they apply to the souls which senses them and those things happen in the other stage so, it is not necessary that they may be observed by us – rather, it is impossible to observe them as a general rule. (There may be certain exceptions if Allah wills.) An example of this stage is shown by Allah in this world in the state of sleep. The soul bears the joy and pain which a man sees in his dream and his body is secondary to the soul. The same happens in *Barzakh* with the soul and body of the person sleeping. The soul is targetted and is reflected on the body. Rather, it is more severe than in a dream because in the *Barzakh* the soul is predominant and perfectly obvious. Besides, the link of the soul with the body although not perceptible is definitely maintained and there is no complete de-link and separation.

The third stage is the Hereafter. On the day of Resurrection, when the people are raised from the graves, the feeling of happiness and pain is directed on both body and soul and is discernible too.

The foregoing account confirms that whatever the Messenger of Allah ﷺ has said about punishment in the grave, and pain and relief, reward and torment, expansion and contraction of grave as a ditch of Hell and garden of Paradise –whatever he has said –is comprehended by intelligence and is not contrary to it. Undoubtedly if anyone cannot comprehend this then it is his fault and it is due to his lack of knowledge that he cannot understand it.

EXAMPLE OF PUNISHMENT IN THE GRAVE AND OF REWARD:

Let us look at two people sleeping on one bed. One of them sleeps and his soul experiences happiness and comfort so when he awakes these conditions are apparent on his body and it reflects the comfort and relief. The other too sleeps and his soul experiences pain and when he awakes and it is reflected on his body. Although the two sleeps together and go through different experiences yet the condition of one is not discernable to the other. We must visualize the *Barzakh* on this pattern. It is proven through reasoning and Islam asserts the companionship of soul with body is perpetual although after death the ephemeral body separates from the soul. However, in the *Barzakh* the soul does get a body to taste the repercussions of his deeds. That body is not like the one we know but it is very fine and it is made of light in the shape of deeds. In the *Barzakh*, the practical conditions of men will take the place of their bodies. Although this is a subtle secret, it is not an unreasonable one. A perfect man discerns an existence of light in this life apart from the known impure body. There are many examples of this in the world of revelation. Those who are gifted with the glimpse of that world are not surprised by a *body made of*

deeds. This very body that is made up with deeds of a man is the one which receives reward or punishment. Those people gifted with an eye that discerns the unseen meet the dead in their waking state, and they observe the body of the sinners as pitch black as if it made up of smoke.

Thus, everyone gets a new body after the death and it may be glowing or dark but Allah has concealed these affairs from intelligent deduction. This thing points to the perfect wisdom of Allah so that a Believer may be distinguished from an infidel because of his belief in the Unseen.

Thus, the angels come to a man who is about to die. They sit close to him and does see them. They bring for him the shroud and scent of Paradise or bad smelling odour of Hell. They say *Aameen* when the visitors or those who present greet the patient with a salutation or a supplication. Sometimes, the dying man say to them "Welcome", and no one besides this man sees the angels. There are innumerable evidences of such occurrences.

Of the affairs of the Hereafter, this is the first affair and it occurs in this world before us. Although it happens in this world, it is invisible to us. Then an angel stretches his hand towards the soul and seizes it. The angel talk to the soul but none of these present see the angel talking or hear his voice. The soul comes out of the body and its light is bright as the rays of the sun and its fragrance more sweet than musk but, again, these things are not evident to those present, neither do they see anything nor smell the sweet fragrance. The angel takes the soul and joins the group of the angels. Then the soul return in a particular manner and watches the body given a bath and being lifted. It says, "Take me ahead," or it says, "Where are

you taking me?" But, the people around do not hear it say so.

APPEARANCE OF THE ANGEL WITHIN THE GRAVE:

When the body is placed in the grave and the grave is filled with earth, it does not prevent the angels from going to the corpse. In fact, even if the grave sealed with the bricks that would not have obstructed the angel from approaching the corpse in the niche. Impure, solid bodies are not a hinderance to the tearing through of the delicate spirits.

Rather, even the *jinns* manage to go through the solid bodies. Allah has made the earth and bricks for the angels as air and atmosphere are for the birds –who fly about in them. As far as the grave being spacious or contracted, it is for the soul itself while the body, being secondary, feels the space or lack of it in terms of the soul, for otherwise a body is accommodated in a very small place.

SHRINKING OF THE GRAVE:

In the same way, it is correct the grave narrows down on the corpse. Its ribs are pressed and overpass each other. There is no doubt in that and it cannot be derived by common sense. As far anyone reopening a grave and finding the condition of the corpse unchanged and its ribs in their proper places, Allah is *Able* to do everything. He is Powerful and has Absolute Authority. Nothing can preclude Him and these things may be happening in the spiritual realm, beyond our perception.

WHY ARE THE ANGELS IN THE GRAVE, THE FIRE OF HELL AND THE BLESSINGS OF PARADISE INVISIBLE:

The fire in the grave and the garden there are not like the fire we know of in the world or the garden we see around. They are like the garden and fire of the Hereafter and the folk of the world cannot perceive them. It is so that the reality of the Unseen may be preserved. On this basis, if two people are buried side by side and their deeds are contradictory to each other. One of them burns in the fire of Hell and the other next to him will not even feel the warmth of the fire but enjoys the garden of Paradise and his neighbor, the inmate of Hell, gets no share of comfort and peace he enjoys. This thing is also from the Work of Allah Who is Able to do these things. He is the One, Who taught men various arts and sciences so that they display something to someone but conceal it from others while they are all in the open. How then, are such things impossible for Allah Who is the Creator of all things and being and Who is Able to do all things. The wisdom of belief in the unseen does not apply to the beasts-and the cattle so they hear the cries of agony of the deed and feel it. They know these things as the Messenger of Allah ﷺ has said.

Therefore it is a sign of ignorance to the picture of *Barzakh* with eye of the affairs and working of the world. To do so is to belie the Prophet ﷺ and to hold Allah as not capable of doing these things. It is the worst form of cruelty because He is Powerful and Omnipotent and He does What He wishes to do. He manifests What He wills to whomsoever. He chooses and conceals from whom He wills. He is Able to show something as narrow to some people although it is actually very broad and fragrant, very large and glowing. And He is Able to show it the other way about too.

WHY THERE WILL BE ANOTHER WORLD-THE GATHERING AFTER THE *BARZAKH*:

As a man dies, the *Barzakh* sets in and he begins to get reward and punishment. Those whose lot is Hell, go to Hell and those who are destined to go to Paradise, go there. But, there will be a great day when men see Allah. It is the will of Allah to appoint this day. He created man that he may be identified with His attribute as the Creator. He will then destroy everyone so that He may be identified with His attribute as the Dominant. He will then give life to all of them one day and gather them on the ground so that He may be identified with His attribute as the Capable. (Then that day there will be a consigning to real Paradise or real Hell).

Thus death is the first step to reckoning and resurrection. Allah has determined two resurrections for mankind. The children of Adam ﷺ are recompensed for piety or evil in these resurrections. In the first, the soul and body are separated and a placement in the first abode of recompense, the *Barzakh*.

In the second resurrection, Allah will rejoin the soul to the body and raise the dead from their graves. He will then consign them to Paradise or Hell. Allah has mentioned both these resurrections in the Qur'an, calling one the large and the second the small resurrection. This is found in *surah Fatir* and other *surahs*. This verse is an example of the explanation.

النار يعرضون عليها غدوا وعشيا ويرو تقرم الساعة

أدخلوا آل فرعون أشد العذاب.

The Fire. They are brought before it every morning and evening and on the day when the hour arrives,

(it will be said), "Admit the household of Fir'awn into the severest chastisement.

(Al-Fatir, 40:46).

IS THE INTERROGATION LIMITED OR UNLIMITED:

Question: If the question that will be asked in the grave are limited, like *who is your lord?* Etc, then the answers may be memorized and one can get through, or are they unlimited?

Answer: It cannot be done in that way. This is truly a state of faith. It is not like the worldly examinations that one may use canning and cheating methods to get through. In fact, the colour with which one had dyed his heart in the world will become apparent there. It is according to this that hardship or comfort will be experienced in the grave.

WHAT LANGUAGES WILL THE ANGELS USE IN THE GRAVE FOR INTERROGATION:

Allah has taught us Arabic, Persian, Urdu, English, Sanskrit and so on. How, then can an angel sent by Him be unaware of these languages. He will speak all languages.

SOULS THAT ARE CONCERNED WITH ENTERED BODIES:

Souls are related with grave also. There is no intelligent bar in believing in it. If we cannot investigate it with our intelligence, we do have an example in Allah's laws. He has taught us many ways to determine the truth of different things. There are some things whose reality we can determine through our tongue only, some we can determine through our eyes and others we can recognize their reality through our ears. There are some other things

whose reality we can know through a combination of these senses. Besides, many of the realities can be understood through the chief, central organ the heart. In short, Allah has taught us many ways and means to find out the truth of different things. For instance, if we put sugar-candy before our ear, we cannot find out its color or determine its taste. If we bring it before our eyes then we will not be able to tell how it tastes. These show that there are different organs and abilities to help recognize the truth of different things. Now, if something brought before the eye to determine its taste and the eye cannot tell its taste, will it be said, that that thing is tasteless? Or, if there is a commotion and we shut our ears but extend our tongue to hear it then we will never be able to know what the noise is about. Today's people with a philosophical bent who pride in their knowledge reject many realities. We see the various tasks performed everyday by different people together or one by one and not by a single person. The man responsible for it carries water and fill it in its proper place, the washerman washes clothes and so on. There is a division of labour in all our affairs. We must bear in mind the principle that different abilities are directed towards different ends. Man too has brought with him different abilities and each ability is assigned a different task. The unmindful, simple philosophers hope to decide every affair with their intelligence but this is a wrong approach. For instance, historical facts can be known only through a study of history, and realities of things cannot be understood without a true experience, and conclusions of data are derived through intelligence. Thus, there are various means and approaches. In his delusions, man deprives himself of realizing the truth of different things by considering only one source as a means of perfection of different affairs. Only a little thinking helps in understanding this thing and we witness their working everyday.

Just as intelligence cannot decide how the soul and body are inter-related so too the relation of the soul with the grave is beyond it. If it were possible to grasp the inter-relation of soul and body, the philosophers and the intellectuals would not have made mistakes. The relation of the souls with their graves cannot be seen with our worldly eye. It is the inner eye –The Divine gifted eye—that fathoms the relationship. If anyone hopes to trace it through intelligence then let him find out if there is really such a thing as a soul. There are thousands of varying opinions on this subject and there have been thousands of thinkers who have rejected the existence of the soul. If it was for intelligence alone to decide the issue then how is it many as there are, so many varying and contradictory opinions on it. If the eye is there to see then it cannot be that the eye of Zayd will see one thing while the eye of Bakr will see it as a different thing.

Thus, if intelligence by itself cannot be definite on the existence of the soul then who will say anything on its nature and relationship? That being the case, this information that I have written it with the fountain of information provided by the Prophet ﷺ and we must borrow from that spring to know that souls do have a relation with the graves. The divine-gifted eye has shown to him that the heap of dust have a relationship with the soul. When anyone says the grave “السلام عليك يا اهل القبور” “Peace be on you, O dwellers of the graves.” He does get a response. If anyone uses his abilities that enable him to look into the graves with the inner eyes, he can see the relationships. Let us present another example. There is a lump of salt and a lump of sugar-candy. It is not an intelligence alone that can give the verdict on the kind of lump but it is only after it is tasted that one can say which

is sugar and which is salt. But, if one lacks the gland of taste, then he cannot decide which is sugar-candy and which salt. It is like a blind man refusing to believe that the sun has risen: his refusal to believe does not alter the facts. If a man who lacks the intelligence does not follow the deductive approach then it makes no difference on the conclusion. Thus, if one does not have the inner eye, he cannot see the relationship of soul with the body, and if, because of his inability to perceive that relationship, he denies that it exists then it does not detract from the reality a little bit. Such things are not known by commonsense and conjuncture. Allah has blessed man with different abilities and senses. If only sense can do everything then there was no point in giving him so many abilities and senses. The different senses have their sources at eyes, ears, tongue, and nose. Many possess different senses of perception. The inner eye, or the sense to uncover the hidden, helps him see what happens inside the graves. If anyone who lacks this sense rejects what happens in the graves then he is wrong.

There have been a large number of Prophets ﷺ, awliya, (saints) and righteous men. They and those who have experienced it are the proof that there is a relationship of the soul with the grave. We may not be able to know the nature of relationship but we cannot deny the relationship itself. Although intelligence may not be able to perceive this relationship, the inner eye through institutional illumination confirms that there is a relationship of soul and the body in the grave, the heap of dust. It is just like the ear not being able to see and it is not at fault for that because it is not endowed with that power.

To repeat, the soul has a relationship with the grave definitely and man can talk with the dead. The soul also enjoys a relationship with the Heavens (sky). They

have a place there and this is a confirmed fact. A confirmation of this fact is also found in the books of the Hindus. The question is generally one on which there is an agreement excepts by the misled sect which holds that they deny such souls exists (after death of a person).

In the same way after the death the souls do maintain a relationship with the limbs of the bodies. The souls of the pious stay in the *illyoon* (the highest of the places in the seventh Heaven) and of the wicked people, the infidels, in the *sijeen*, (the prison). The spiritual link of the souls, however, continues with the particles of the body. It is immaterial whether one has entered in the grave or put to torch, or someone drowns the relationship of the soul is maintained with the minutest part of the body whether one understands it or not. It can be explained in the working of a wire in electricity. This cable connects to many different places and maintains a relationship between two distant points. The soul, too, whether it is in *illyoon* or *sijeen*, maintains relationship with the body and it is necessary but the worldly eyes does not perceive it. The eyes of the worldly man do not observe the ordinary unseen secrets and it is not proper that they should see them because if they do, then there will be no point in their believing in the unseen on which stands the mission of the Prophets ﷺ. However, it is foolish to deny something because we do not perceived it. The squeezing of the grave or its expansion is also among the secrets of the unknown world which the eyes of the worldlings cannot see and their intelligence cannot understand. Of course, the *sufis*, and the *awliya* can see with their illuminating intuitive eye. They see with these eyes the dwellers in the grave being punished or rewarded.

THE TRUTH OF THE BRIDGE, *SIRAT*:

In the hereafter, every happiness and difficulty will be personified depending on whether the person walked the path of security or destruction and Hell. So, on that day the path of security will be the *Sirat im Mustageem*, (the straight path), a very road (bridge) across the infernal fire. To overshoot it or go off its edges will mean falling down into the fire of Hell. It will be seen as an allegory. Those people who could not traverse the *Sirat im Mustageem* in the world will not be able to cross the *Sirat* in the Hereafter because it will be a replica of the spiritual *Sirat* of the world. We see with our spiritual eyes that truly to the right and left of our *Sirat* is hell. If we veer to the right we will go to hell and if we turn to the left then too we will go to hell. But, if we follow the straight path – on the *Sirat* –then we will go to Paradise and save ourselves from Hell. This very picture we see will personified for us in the Hereafter. We will see with our eyes a bridge, *sirat*, hanging over hell. To its right and left there will be the fire of the hell. We will be commanded to walk over it. If we would have been walking the straight path in this world not veering to the right or the left, then we shall not fear the *Sirat* in the Hereafter and the heat of the fire will not reach us. We will not experience the awe or uneasiness in pure hearts but we will cross over it swiftly with the speed of lightening. The light of faith will help us over it –because we have already pass over it in the world.

THE PHILOSOPHY OF THE SIRAT OF THE HEREAFTER IN THE WORDS OF IBN ARABI

قد اتى في صفة الصراط انه ادق من الشعر واحد من الصيف وكذا
 الشريعة في الدنيا لا يعلم وجه الحق في المسئلة عند الله ولا من هو
 المصيب من المجهولين بعيته فحكمها بالشرع احد من السيف وادق
 من الشعر في الدنيا فالشرع هنا هو الصراط المستقيم ولا يزال في
 كل ركعة من الصلة يقول العبد اهدا الصراط المستقيم فهو احد
 من السيف وادق من الشعر فزهوره في الآخرة محسوس بين
 واوضح من ظهوره في الدنيا الامل دعا الى الله على بصيرة
 كالرسول واتباعه فالحقهم الله بدرجاته الانبياء في الدعاء الى الله
 على بصيرة اي على علم وكشف وقد ورد في خير ان الصراط
 يظهر يوم القيمة لابصار على قدر نور المارين عليه فيكون دقيقا في
 حق قوم وغريضا في حق آخرين يصدق هذا الخبر قوله تعالى نور مم
 يسعى بين ايديهم وبأيامهم والسعى مشى وما طريق الا الصراط
 وانما قال بآيامهم لأن المؤمن في الآخرة لا شمل له كما ان أهل النار
 لا ي見ن لهم هذا بعض احوال ما يكون على الصراط واما الكالبيب
 والخطاطيف والحسك هي من صور اعمال بني آدم تمسكهم على
 الصراط فلا يتهرن الى الجنة ولا يقعون في النار حتى تدركهم
 الشفاعة والعناية الاليمية فمن يتجاوز الله عنه هناك ومن انظر مسيرا
 انظره الله ومن عقوبا اعوا الله عنه استقصى حقه هنا من عباده
 استقصى الله حقه منه هناك ومن شدد على هذه الامة شداد له
 عليه وانما هي اعمالكم ترد عليكم فاستلزموا مكارم الاخلاق فان
 غدا لعاملكم بما عاملتم به عباده كان ما كان وكان ما كانوا

It is the characteristic of the bridge *Sirat* of the hereafter that it is narrower than a strand of hair and sharper than the edge of a sword. It is the same thing of the science of *Shari'ah* in this world. In most of the issues, we cannot know definitely the correct approach that is approved by Allah and liked by Him. The command on issues in their world are sharper than a sword and thinner than strand of hair. *Shari'ah* therefore, is *Sirat im Mustaqeem* in this world. That is why a slave prays in every unit of prescribed prayer احمدنا المصراط

الستغى “Guide us on the Right Path.” This path is sharper than sword and thinner than a strand of hair but its manifestation in the hereafter will be more vivid than it is in this world. As far those who invited people to Allah's Path for His sake alone in the manners of the Messengers and their companions, Allah will join them to the ranks of the Prophets. It is revealed in the Ahadith that *Sirat* will depend on the glow of the person who crosses over it on the Day of Resurrection so that it will appear narrow to some people but broader to another group of people. This report is confirmed by these words of Allah,

يَسْعَى نُورُهُم بَيْنِ أَيْدِيهِمْ وَبِأَعْنَافِمْ

their light running before them, and on their right.

(Al-Hadeed, 57:12).

There, in the Hereafter, one will not find any passage except through the *Sirat* And the words of Allah,

نُورُهُم يَسْعَى بَيْنِ أَيْدِيهِمْ وَبِأَعْنَافِمْ

Their light will run before them and their hands.

(al-Tahrim, 66:8).

It emphasises that the Believers will not have a left side in the hereafter. The inmates of Hell have a right.

These are some of the peculiarities of *Sirat*. However, the deeds of the children of Aadam ﷺ will take the shape of their deeds like pincer, like thorns and thistles which will hold them back on the *Sirat* so that they will neither enter Paradise nor fall down into Hell. They will be precluded from proceeding further until they receive the mercy and favour of Allah. So, whosoever forgives and overlooks in this world, Allah will forgive him and overlook his faults on the *Sirat*. He who forgoes his rights on Allah's slaves, on the *Sirat* Allah will forgo His rights on this slave. But, he who will be harsh on His *ummah*, Allah will be harsh on him on the *Sirat*.

"These are your deeds that will appear to you and corner you. Hence, you must adopt good manners for, tomorrow, Allah will treat you in the same way as you treat His slaves here."

IMAM MOHAMMAD GHAZALI ON SIRAT IM-MUSTAQEEM:

Imam Mohammad Ghazali on Sirat al-Mustaqeem has said that it is a man's goodness that he should adopt the esemblance of the angels as far as he can. The angels does not posses contradictory characteristics in the way human beings do. Man should resemble them in keeping away from those characteristics which are contradictory although, in truth he does not separate from them and this is being moderate like the warm water that is neither hot nor cold or the colour of the 'ood' -neither white nor

¹ aloeswood

black. Man's characteristics include being miserly and spendthrift but generosity is being moderate for it shuns miserliness and wastefulness.

Thus *Sirat im Mustageem* is that judicious path – middle-of-the-road-path – which is thinner than a strand of hair. Anyone who keeps him fairly away from the two opposite extremes of the character, he will be right in the middle of the two edges. We, may for instance, heat a circular piece of iron red hot and place it on the ground. Then we, may, drop it on an ant into the hollow. It will run away from the heat and stop at the place that is most distant from the heat. That place will be nowhere else but the center. That is the true center because it is most distant from any point round in iron pipe. And, this point has no absolute area. The *Sirat im-Mustageem* is that very centre from both ends and this center does not have any absolute width or area, and that's why it is narrower than a strand of hair. On the Day of Resurrection, Allah will make the *Sirat im-Mustageem* exemplary. Hence, if anyone walk on the *Sirat im-Mustageem* in this world, that is, he tries his best to use the middle-of-the road in adopting the contradictory characteristics and does not lean on any side then he will walk straight on the *Sirat* of the Hereafter too.

Mulla Jalaluddin Duwani has written that the Islamic *Shari'ah* will appear as *Sirat im-Mustageem* in the Hereafter over the Hell-fire. Anyone who traversed on the *Shari'ah*, straight on its path, and did not veer will find it easy to walk on it over there. But, on him who veered off the path here and did not traverse on the *Sirat al-Mustageem* he will find it difficult to walk over it there.

THE REALITY OF QIYAMAH:

The discourse on the Day of Resurrection is the one selected by Mawlana (late) Muhammad Qasim

Nanotvi ﷺ, and it is presented here. It must be understood that certain things are a combination of different utilities with varying end-like the field whose grain is for human beings and fodder for animals. Such things are ultimately rent apart and separated, each part stored in its proper place and put to use for what is it meant for. Thus, when the field is harvested, the fodder and grain are separated and stored in their proper places. They are then drawn upon from time to time as needed. The animals are fed with the fodder and grain is consumed by the human beings. These things are further subdivided. For instance, grain is graded and the best is kept aside for personal use and lower grade for servants and students and even for animals. If we look at it attentively then this division is found in higher life too. It is very clear that every part and every level is divided in terms of its utility and peculiarities. The earth has some characteristics and water has some other qualities associated with it. The Believer posses certain traits and does something while the infedels owns a set of qualities and does something different. The scholars are responsible for something and the layman for other things. The poor have some activities to see after, and intelligent and the rich, the philanthropists and the misers all have different traits and spheres of duties. There are differences in the activities and duties of men and eunuchs of men and women. In short, everything that we see has its own color and peculiarities.

کل را رنگ ، رائے اسٹ

Every flower has a different colour and odour.

It follows that everything should be broken up and bisected one day and the process should go on until the pious deeds are separated and kept in the receptables and evil deeds in their cells. The consignment of these things

to their proper places is known as reward and punishment on the Day of Resurrection.

Then, if we look around us, at ourselves and at the animals, we see the eyes, the fleshy body, the hands and feet and so on. Each limb has its own task to do. It is the same thing in the universe: the earth and the sky are different spheres of activity and they are of different use. Just as this earthly body has four limbs with different peculiarities so 'oo in this fleeting world the elevated and the granded have different natures and varying effects of sexual desires. If a body is overcome by a confused state so that there is a variation in the temperament then it is called an illness. If because of the illness the soul has to separate from the body then it is known as death.

In the same way, there is a change in this transitory world in its original composition because of manifestation of a member or a desire and a fresh new condition is observed then it is a sign of the approach of the Day of Resurrection. Again, if the great soul –which is a supposed soul for the universe on the pattern of an individual soul –separates from the body of the universe, then it is known as the Day of the Resurrection. This great soul is apparent from the working of the Universe and its excellent rhythm. If that is so then separation of the parts of the main body is a must after death as happen after the death of a human being and animal. Again, just as after separation of human limbs each limb has to rest in its area so too the parts of the Universe must rest at their proper levels –the level of the pious is Paradise and of the evil is Hell, this is the reward and the punishment.

Let us look at this example. The cook prepares food and the tailor stitches clothes and they are paid after their tasks are accomplished. This is because in the reward

in lieu of the tasks they do, so if they performed satisfactorily they are paid in full but if their performances are unsatisfactory not only they are not paid anything but they are penalized. These things are known afterwards so reward is also given afterwards. If a task is not completed in one day by a person, but take several days and several men to finish then the wait for the recompence extend that many days especially if that is done on a contract basis. This is about remuneration but if it is about reward and punishment then there is no harm in delay because it is cruel not to give a stranger his right and it is the responsibility of a man to pay the rights of others on a transaction. As for reward and punishment, responsibility does not rest on him so there is no likelihood of being termed cruel if there is a delay. Besides, it is every evident that while it is cruel to delay discharge of rights of other people, it is commendable if there is delay in receiving one's own rights. Thus, delay in one's right of punishment to oneself can never be unjust, but as for reward, that is not a right in one's favour so there is no question of calling a delay in this case, unjust.

However, delay in getting other people their rights might seem bad. The correct position is that the rulers and those in authority in this world are called upon to let their subjects have justice and fair treatment. The religious elders and the people of the True path are witnesses to it that Allah has commanded that speedy justice be given in whatever can be delivered to the aggrieved. But, on this point the story of the Hereafter differs. As far as the interests of His slaves are concerned. Allah is not merely the Master and the Authority, He is more Compassionate than one's parents. It is better for them that their dues are retained safely to be giving to them when they most need it. Instead of given these dues right away. They might use them up before time if they are handed their rights in this

world. The time when they will most need them is when the resources will be most scarce and very weak and there will be no means to earn good deeds. There would be no opportunity and nothing handy except the Mercy of Allah or the apparent wealth of their receivable rights.

Growth and proportionate development in their turn promote the 'ability to grow' and 'fashioning of the body.' The 'artistic ability' grants the body a proper appearance and countenance. Since the outcome of nourishment is a condition or a state of the body, it seems that the 'artistic ability' is one of the aids to the 'ability to grow'. It may be compared to the ability in animals to grow which is an aid to their survival. Then, a glance around the universe, not with an transitory look, no matter at whichever form, shows that it carries an attribute and a meaning of all its own. This in turn, reveales that every attribute and every meaning personified into a form visible to the eye which is called the tangible world. Dust, for example, is really a dry form and water is the spring. There are, again, many compositions. Souls of human beings are a collection of various senses for example, senses of sight, senses of hearing and so on. These are all attributes and meanings but the features that arose from them are compositions of various limbs. A composite model is the result. The whole picture does not end here. The process continues. It is like a pigeon or a hen, who as a result of sexual excitement, lays the eggs and the eggs hatch into younglings. It goes on like that. All this is a sign of the 'ability to grow'. It is this ability that is the basis and the 'artistic ability' is a secondary factor or an aid. It is like sun that lights the earth, particles and so on. Whatever is there is the reflection or the result of the basic, the sun. The 'ability to grow' wherever it is in the universe is the reflection of the True Universal growth factor. But, the process is yet incomplete and something

are not yet formed perfectly. It seems the universe is still like the egg of the pigeon. The egg itself is the picture of the sexual excitement of two sides and what is concealed within it has not yet attained its form. When the egg hatches and the chick emerges then alone it is revealed that many potentials were concealed within the egg. Otherwise, only this much was known that the egg was the manifestation of the potencies of the male and the female. The same story seems to be true about the universe and the secrets yet remain to be unfolded. The universe has kept its secrets but they are not unknown to Allah and not beyond to His Powers. If the details were known to us all the meanings would have been seen. It is true that just as the hatching of the egg, the hidden meanings take shape so too the strong ability to grow and the "artistic ability" will uncover the secrets of the universe and give them a shape.

It is well-known that the authorities in the world are quick to act in punishing those people who become unruly and do not mend their ways. They kill them or put them behind bars for life. They set their lodgings to fire and reduce them to ashes. They pull down tall buildings leveling it to the ground. The reason is that there is no crime greater than the crime of mutiny and it, therefore, calls for a punishment that which is there no greater punishment.

Then let us look at the children of Aadam ﷺ. They are the subjects of Allah. This wreath and heavens are above their abode. They are created for them alone. But, what is happening. They are unruly and mutinous everywhere. If they come to the True Path, it is for a very few days through the blinking lantern lends temporary support. So, it is certain that one day the mutiny will spread worldwide and become universal. Therefore, books were revealed, Messengers were sent and they gave

assurances of reward and punishment. But, they could not contain unruly behavior and it is foreboding that disbelief will spread all over and all the universe will become mutinous. It is natural that the Dominant attribute of Allah will manifest itself and wreck the universe and level it all over. The children of Aadام، علیہم السلام all of them, will be arrested and dealt with according to what they deserve. Those who deserve the reward will be awarded and those who call upon themselves for the punishment will be given appropriate punishment. (Qasim Nanatovi).

WHY WILL MAN BE DEALT WITH ACCORDING TO HIS DEEDS:

1. Man is faced with two opposing gravitational powers. One of these pulls him towards piety, and the other allures him towards evil. It is known that often man gets in his hearts evil thoughts and he is inclined towards evil as though someone pulls him to it. Then, sometimes he gets pious thoughts in his hearts and he is so inclined to do good as if he is being pulled to it by someone. Then, it happens at time that he perpetrates an evil and then leans towards piety and he is remorseful asking himself why he did an evil. There are occasions when he abuses someone and even beats him but repents later. He says to himself, "I did a very wrong thing", and makes amend by doing something good to him or simply ask him to forgive him.

Both these qualities are found in all men. The Islamic *Shari'ah* has called the pious inclination and motive as *malak* and it has termed the evil tendency as *shaytan*. It has called the motivating force towards piety as an angel. The one who pull towards evil is *shaytan* or *iblis*.

Both these abilities are found in man. No one can deny that they exists in him. There is a wisdom in creating them. By being pious and doing good work, man may receive reward and entitled himself to it. If it was built-in feature in man that he would do nothing then that would not entitle him to reward in the least bit because that would have been a part of his instinct. But as it is, he is now between two different attractions opposite in direction. If he obeys the pull towards piety then he gets reward for that. The same thing applies to do evil or being wicked; he gets recompense accordingly. His return is in conformity with his obedience to whichever of the two factors that he faces.

ان کان خیرا فجزائے خیر و ان کان شر فجزائے شر۔

“If he had been good, he would be rewarded good but if he had been bad he would get a like recompense.”

2. It is actually man's misdeeds and his wrong belief that fetch him punishment. They will be represented in the shape of fire because of Allah's wrath. (Because Allah know the result of everything, He has provided everything for that). If a piece of stone is vigorously rubbed, it produces fire. In the same way, the wrath of Allah when it strikes the wrong beliefs and misdeeds, it will produce flames of fire and the fire will engulf the unbelievers and the wrong-doers. The fire of electricity combines with the inner fire of man himself and burn him out. In the same way the fire of Allah adds to the fire of disbelief and misdeeds. Those people who live in such a way that they do not understand the will of Allah, their beliefs are wrong and they do not desist from evil then they

repose on a wrong idea and valiantly persist in evil doing. They do not realise there is within man himself the flame of Hell-fire as well as the spring of salvation. As the flame of the hell cool, the spring of salvation effervesces. However, man cannot realize these branches of knowledge unless he enters the fold of Islam in a sincere manner and uses the advantage of pure knowledge that the Holy Prophet ﷺ has brought.

3. The reason behind giving reward and punishment is that man may pay heed to different conditions. When cattle graze on grass and beasts of prey eat flesh of small animals they keep themselves sound. If, on the other hand, cattle take to meat and beasts of prey graze on grass then their temperaments undergo a drastic change. The same thing happens with a man. If he does deeds that please Allah then his soul becomes pure and enlightened and his spiritual and angelic temperament is ideal. But, if he does anything wrong and lives against the wishes of Allah then his angelic condition is marred and when he dies he is meted treatment that behoves him.

REALITY OF PARADISE AND HELL:

There is no doubt that in experiencing anything whether pleasant or unpleasant there is joy as well as pain. Joys is of the branch of piety and pain of the branch of evil. They will lead to Paradise and Hell. We understood too that all kinds of pleasant things in this world will also be found in Paradise even sexual relationship with one's wife; rather, they may be found there to a greater degree. On the same basis every kind of worldly hardship will be found in Hell. Rather, they are to a greater degree, this should be not surprising. Besides, though the pleasant and

hardships may look-alike to those we came across in the world, they will not give the same experience because we do not come across pure things here, neither the good things nor the hardships. Those that will we face there will be pure. Nevertheless, it is true that Paradise and Hell do exists.

WHERE ARE PARADISE AND HELL FOUND:

The question is not worth paying attention to because it is an unintelligent question. It is not necessary that a thing is there only if we know where it is. There are many things on this very earth of which we know little or nothing. Thus, if they are on earth or Heavens and we do not know then what is suspicious about it and if they are outside these places then what is the bar to that. It is equally intelligent to suppose both possibilities to be correct, but according to the Traditions it should be beyond earth and heavens.

WILL THE BLESSINGS OF PARADISE RESEMBLE THOSE OF THIS WORLD:

The answer to this question is found in the Holy Qur'an, in the Words of Allah.

فَلَا تَعْلَمُ نَفْسٌ مَا أَنْهَىٰ لَهُمْ مِنْ قَرَةِ عَيْنٍ

"No soul knows what delight of the eyes is kept hidden from them."

(As-Sajdah, 32:17).

The hadith also says about these delights of the eyes,

أَعْدَتْ لِعِبَادِهِ الصَّالِحِينَ مَا لَا يَعْيَنُ رَأْتُ وَلَا اذْنَ سَمِعْتُ

لَا حَاطَ عَلَىٰ قَلْبِي شَيْءٌ

"For the righteous slaves is prepared what no eye has seen and no ear has heard and what has not passed over any mortal's heart."

Obviously the blessings of the world are not unknown to us. We know what milk is, what pomegranade is and what grapes are. We eat and drink these and other things. Thus, it is clear that things of Paradise are different and something we do not know but the only thing common about them is the name. Thus, if anyone suppose that Paradise is a collection of the blessings of the world then he has not understood even one word of the Qur'an. In the explanation of the verse of the Qur'an first cited above, our master the Holy Prophet ﷺ has said that Paradise and its delight are what no eye has ever seen and no ear ever heard of it, and what never occurred to a heart while we see the blessings of the world with our eyes, hear about them with our ears, and we have them in our hearts too. Thus Allah and His Messenger ﷺ tells us that these things are unique and unmatched, yet we overlook the Quran. If we link that we get the same milk in Paradise which is available on earth then it means the cows would be milked there too like they are here. In other words, there will be enclosures upon enclosures of animals that give milk and innumerable trees abounding bee-hives which the angel would search out and extract honey from them! They would then put the milk and honey into rivers. How do these idea goes with the verses of the Qur'an that assert that these things are yet unseen?

THE HANDS AND FEET WILL SPEAK ON THE DAY OF RESURRECTION:

The gramophone is enough to reinforce the astonishment on this account.

OBSERVATION:

Having written thus far, it seemed reasonable to append the following Appendices to this book. There are different writings on varying topics. I remembered having them so included them here.

Appendix I

(From the *Monthly Aligarh*, April, 1905 V 3 P144)

IS IT PROPER FOR MUSLIM TO ADOPT THE SOLAR CALENDAR:

The more we gain in scientific knowledge and the more we learn of universal realities, the more will we see the truth of Islamic principles. On the face of it, the division of time according to the solar year is undoubtedly advantageous for the affairs of the world. The sphere of the earth revolves round the sun in 365 days a few hours and minutes, and rotates round its own axis. The revolution is divided into twelve parts, called months. The loss of the hours in the revolution is compensated every four years and of the minutes every fourth century by making it an intercalary year. The result is that the seasons round the year are known every where from the months. As against this the lunar calendar does not tell us the advent or end of seasons and it does not divide time annually. The months of the lunar calendar pass through different seasons over the year. This is because the moon revolves round the earth in 29 days 12 hours, 22 minutes and 2.8 seconds. Thus, the new moon is sighted on the twenty-ninth or thirtieth day which is the period of a lunar month. The lunar year comprises about 355 days, at an average 10 or 11 days lesser than the solar year. In India this shortage is compensated by adding an intercalary

month every four years, that is after the end of every three years, but there is no change by addition or subtraction in an Islamic year so that every year is about ten or eleven days deficient and there is a circulation of seasons over the months round the year.

Given these facts, it is worth considering whether there really is a draw back in the Islamic lunar year. It is true that the solar year affords great convenience to agriculture and trade by relating months with seasons but it is not really necessary to know the months for cultivation and harvesting because they rely mainly on changes in seasons. For instance, in India it is not enough that the month of July has begun for the farmers to sow seeds but they do it with the onset of the rainy season. If it were not for the rains, July and August or May and June are simply months of the calendar like any other month. When the rainy season is over, the climate changes. It heralds the advent of winter. Every literate and illiterate person knows that winter will set in and they must make adequate preparations. Even the farmers know that and attend to their fields accordingly. They need not know what the month as called in English and how the Iranians name it.

In short, it is wrong to say that the nomenclature of the solar months is convenient for trade and agriculture. Actually, it is the changes in the seasons on which trade and agriculture depend. Besides, this dependence on the solar months is felt to some degree in India alone where there are three seasons while in all other countries the rainy season is generally undefined. There are some countries that have no rain at all while in others hardly a day goes by without rain. Thus, while the solar year is necessary for defining time and period, it is not indispensable in conducting affairs of life. Further, if there

are certain advantages of the solar calendar in a few spheres there is also a great difficulty that there is no means for the civilized and uncivilized, the literate and illiterate, and the male and female population to determine the correct date if per chance they forget it. If they err in calculating the months how may they find out what the correct month is? Is there a natural sign that they may depend on to solve their problem? The gist of our submission is that if it were not for the almanac or such man-made things, there is no natural phenomena for the common man to determine the dates of the solar calendar. Although, the solar calendar was adopted in India to meet their needs because of the three annual seasons yet they depend on the lunar calendar for their calculation. The shortage of days in its year was offset by adding an intercalary month after every three years but Islam, that is a universal religion forbids adding of this month. We see that advancement of knowledge tells us the reason for the disallowance. The lunar calendar affords the Muslim – whether he is educated or not, whether he is in the green fields of India or in the desert of Arabia or Africa –an easy way to determine the beginning of a month by sighting the new moon. He does not have to ask the pundit or consult an almanac. Rather, he sees that the almanacs are often wrong in calculating lunar dates.

We know that the affairs of life that require calculation of time also include worship in religion. It is the first need of man no matter to what class he belongs. Times of prayer and worship are determined in every religion. They are on a daily basis as well as yearly basis. For instance, Islam has two annual forms of worship – fasting and pilgrimage (Hajj). Fasting is prescribed for a month and Hajj is performed on a particular day. This is perhaps to preserve uniformity, or the Creator may know of any other reason for that. Anyway, every religion of the world calls upon its adherents to determine a time or

period. It is noteworthy that if the cold days of December and January were selected for Fasting when they are shorter too or, the best duration of the year, March and September, when days and nights are of equal length – then Islam would have been accused of choosing the most convenient days for fasting. If, on the other hand, a period between April and August were selected for fasting, its days being very hot and more inconvenient, the adherents of Islam might have felt it very severe and hard on them. A Fixed schedule of fasting and Hajj would have brought about criticism from one or other group of people.

However, the discussion thus far is based on ancient information. I wish to show how far modern knowledge has thrown light on this subject. Thus, those who are well-versed in this subject know that the equator divides the sphere of earth in two halves, the northern and the southern hemispheres .The sun is over the northern hemisphere for Six months and over the southern for the rest of the year. The result is that the seasons are quite the opposite in the two hemispheres. When it is summer over Europe, Asia, northern America, and northern Africa, it is winter over South Africa, South America, and Australia. Thus, if the Islamic calendar was based on the solar system, Ramadan, the month of fasting, would be in summer in one hemisphere and in winter in the other perpetually; this means, that if people on one side are in comfort, those on the other will face severity because, length of days and nights vary with season. Days are anything between 12 and 20 hours long in summer but between 12 and 14 hours in winter. Thus, if the month of fasting was June, the people in the northern hemisphere would fast between fourteen and twenty hours in very hot weather while those in the southern hemisphere would fast between six to eight hours in relative comforts. It would be very strange and cannot be expected of Him Who has

created the earth because He does know the conditions and climate on earth. Besides, religion that calls for that would be a local religion not a universal religion. The lunar year dispenses with this difficulty. In thirty-six years its months pass through every solar season. If one form of worship falls in summer at a time a few years later it would fall in Autumn, then winter and finally Spring. The month of fasting thus, passes through every season and every part thereof in both the hemispheres. This dispenses justice. The religion of Islam is the true religion of Allah who is Wise, Owner, and Creator of everything and all affairs and Aware of everything. Only He can create such a procedure. The time when the light of Islam spreads to South America, Transvaal and Australia were unknown. The difference is in the seasons of the two hemispheres was unknown.

On the same basis the pilgrimage (Hajj) also falls in different months and seasons over the years. The pilgrims get an opportunity to travel in every month of the year. Thus, the forgoing details prove that the lunar year alone is just and suitable for the Muslims of the world not the solar year.

APPENDIX II

(From *Musheer Muradabad* nor.1913)

لاتغلق باب التوبة حتى تطلع الشمس من مغربها.

Among the authentic Ahadith, there is a Hadith which says:

“The door of repentance will not be closed as long as the sun does not rise from the place of its setting.”

Repentance will be approved from every sinner until the sun rises from its place of setting. When that happens the door of repentance will be shut and no one's repentance will be approved. This is a hadith about whose credibility there can be no doubt, and it does not have a hidden meaning whereby one who doubts may interpret it any other way. In fact, it affords an opportunity to the educated young men and so-called 'broad-minded' people whether philosophers or scientist to raise an objection to this hadith. Only a sincere Islamic-minded person will accept this hadith. These others (may Allah Forbid imitation of the disbelievers) say, "What a wrong notion! What an Islamic prediction! How is it that Muslim scholar believe in it. It cannot be supported by intelligence, nor proved by observation." Similar words of disapproval will rise from different people. Some with little knowledge will ask about the setting place referred to in the hadith, the west. They will argue that the setting point of the sun in the west changes in degrees somewhat and they will ask which of these points of setting the hadith refers; at which of these places will the sun rise on the Day of Resurrection? Then, if the sun will rise at each of these points in the west on different days then it will rise on 180 days at 180 different points meaning 180 "Days of Resurrection!" In other words, people will continue to object on this hadith and those with a little scientific bent will reject it outright until it is proved scientifically. They believe only in established facts confirmed by science but they do not believe in heavenly revelation. Those who do not reject it openly in due respect of their elders, nevertheless, reject it in their hearts and think of it as an impossibility. So it is imperative that we have great speakers and scholar well versed in modern science as well as religious doctrines and knowledge. They should use the philosophy of Imam Ghazali and

Imam Razi رازی, they had subjected ancient philosophy to Islamic teachings.

I Have digressed from the main subject which is to prove that the sun will rise from the west; so, let me return to it.

On the face of it, this thing seems impossible but the fact is that latest scientific knowledge makes it possible that the sun will rise in the west. We must, however, make it clear that the west and east as understood in common parlance are mere supposed directional names, the rising place of the sun is termed east and of its setting the west' although there is a 'new east' and a 'new west' everyday. The change begin from the fist point of Tropic of Cancer to the last of Tropic of Sagittarius –from 25th June to 25th December, there is a 'new east' and a 'new west' everyday. Then because the sun lights 90 degrees of the east and as much of the west through its rays on longitude, every day, the east of a people is the west of those people who are twelve thousand miles to the east. This is a daily feature displaying the difference of the east and west. But we are not concerned with this 'west' and many may not even accept my foregoing explanation so I will confine myself to the real 'west' to which the hadith refers and assert that which it predicts. Here, I may also assert that I am not concerned with those who do not subscribe to religion and who say that the universe was created incidentally or by accident because that is another subject and needs a separate discussion. But, he who believe that the sun is not created by itself but has been created by someone must agree that when it was created it would have risen from a point and known its light on earth. That point is the true east of the sun. And the point to which it would have come after a night and a day of equal length would be the

true west. This point is known only to Allah. The thing to remember is that the hadith say من مغربك "from its west" or "from its place of setting". The words are not من مغربكم "from your west". These words make it clear that our "west" is only a nomenclature and it makes clear that the Holy Prophet ﷺ knew already that the west was different for different areas so he qualified it as the west of the sun. Thus, the west on the first day it set after rising at the first point in the east will be its point of rising on the Day of Resurrection. The world will be upturned and the east may become the west and vice versa.

يَوْمَ تَبَدِّلُ الْأَرْضُ غَيْرَ الْأَرْضِ

On the day when the earth will be changed to other than the earth.¹

(Ibrahim, 14:48)

It has been asserted that Allah knows the real east and west of the sun. However, we have yet to discuss how the sun will rise in the west and this is a difficult proposition which is not easy to believe. But, we are grateful that modern science has come to confirm this possibility and it is known since the last four hundred and fifty years. The compass was then invented and the north pole was established through it. The four direction were then marked. Columbus used it to advantage in shipping and gave the industry boost. However, if the astronomers in London or Paris were asked they would reveal that the needle of the compass has been moving from the north to the east as discovered by present day research. The point that was north about four hundred and fifty years ago will become the point of west after some centuries. This means that the other directions will also change accordingly. Thus west will become South, South will become east.

¹ The Urdu Translation says, 'changed to another earth'

This is what the hadith means. Allah, the Omnipotent will make the west the east. We know this since about four hundred and fifty years that the northern pole move to the west but the position before that is only known to Allah, the Knower of the secrets, and He alone knows which was the real point of sun's first rising in the east and how much more time there is before it will come to the original west. If the astronomer had not revealed this movement as discovered through the compass, we would never have solved this question. Our modern-educated youth would never have believed that the hadith spoke the truth. It is the Mercy of Allah that the very tool of the antagonists of Islam, modern research, was instrumental in proving the authenticity of the hadith.

AN ADDITIONAL WORD:

According to some versions, the sun will begin to rise again from the east. I have written on this in detail in my Tafseer but if anyone cannot understand then it is enough for him to heed the foregoing for that is better than outright rejection. He may only heed the fact that the sun will rise from its setting place. This part is found in many Ahadith. He may not base his argument on the version about the details on this prediction. If not, the answer is that He who has formed these rules and procedures is also Able to change them whenever He wishes whether that be for a day or for ever. Further, if anyone doubts this statement because of what the solving verse say

لَنْ يَجِدُ لِسْتَةَ اللَّهِ تَبَدِيلًا

You shall not find any change in Allah's wont.

(Al-Ahzab 33:62).

Then he must know that it does not say that Allah will not change his practices but that anyone other than

Allah will not change it –that no one can change the ways of Allah, His procedures, etc.

APPENDIX III (From Khabrat 1334 AH)

An essay on the question of presentation of deeds and their being weighed. They are a presentation and to weigh is necessary to have a body. An answer from an intellectual point of view.

شاه گفت اکنوں از آن خود بجو چند گولی آن این و آن او
تو چہ داری و چہ داری کردا از تگ دریاچہ در آورده
روز مرگ ایں حسن تو باطل شود نور جاں داری که یار دل شود
در لحد کیس چشم را خاک آگند ہست آنچہ گور را روشن کند
نور دل از جان بود اے یار غار مستعار آں را مدار اے مست یار
آں زماں کیس دست پائیت بردرد
آں زماں کیس جان حیوانی نماند
شرط من جاہا حسن نے کردن است جوہرے داری از انسان یا خری
ایں عرض ہا نماز دروزہ را
نقل نتوں کرد مرا عراض را
تمبدل گشت جوہر زین عرض
گشت پرہیز عرض جوہر محمد
از زراعت خاکما شد سنبلہ
آں نکاح زن عرض بدشد فنا
جفت کردن اسپ واشر را عرض
ہست آں بسال نشاندن ہم عرض
ہم عرض داں کیمیا بردن بکار
صیغی کردن عرض باشد شما

خواست

ایں صفت کردن عرض باشد خوش سائے برا اپنے قریان معش
 گفت شاہا بے تنوط عقل نیست گرت فرمائی عرض را نقل نیست
 بادشاہا جز کہ پاس بده نیست ہر عرض کاں رفت باز آئندہ نیست
 گر نبودے مر عرض را نقل و خشن
 نقل بودی باطل واقوال فشر
 اس عرضها نقل شد لون دگر
 حشر ہر قابی بود کون دگر
 نقل ہر چیزے بود ہم لائش
 لائق گلہ بود ساقش
 وقت محشر ہر عرض را صورتیست
 صورت ہریک عرض را نوبتیست
 بیگ اندر خود کہ تو بودی عرض
 جنبش جفتی وجفتی با غرض
 بیگ اندر خانہ دکاشانہ
 درمندی بود چوں افسانا
 کال فلاں خانہ کہ ما دیدیم خوش
 بود موزوں سفہ و سقف و درش
 از مندی ایں عرض و اندیشہا
 آلت آورد وستون از بیشہا
 جیست اصل دمایش ہر پیشہ
 جملہ اجزاء جمال را بے غرض
 در گر حاصل نہ شد جزا عرض
 اول فکر آمد آخر در عمل
 بیوہا در فکر دل اول بود
 در عمل ظاہر با آخر می شود
 چوں عمل کردی شجر بشاوی
 اندیشہ ایں شاخ و برگ و بخش اول است
 آندر آخر خواجه لولاک بود
 گرچہ شاخ و برگ و بخش ایں سمعت و مقال
 پس سر سے کہ مغز آں افلاک بود
 نقل اعراض است ایں سمعت و مقال
 جملہ عالم خود عرض بودند تا
 ایں عرضها از چے زائید از صور
 ایں جمال یک فکرت است از عقل کل
 عالم اول جہاں امتحان
 چاکرت شاہا خیات می کند
 بده ات چوں خدمت شائستہ کرد
 ایں غرض باجوہر آں بیهه است و طیر

The King said: Now tell me about you. How long will you speak about this man and that man? What is it that you have? And, what have you accumulated? What pearls have you brought from the depth of the seas?

When death comes, this, your greed will be *futile*. Do you have the light of the spirit – the companion of the heart? For, in the grave, dust will fill this eye: So, do you have that which will illuminate your grave? My dear friend! The light of the heart is in the soul. O arrogant! Do not think it may be begged. When these, your hands and feet crumble up, it is with spiritual perfection that your soul may fly up, while the soul of the animals dies with death, human soul stay eternally alive when he dies, "He who comes with piety" ¹does not imply the doing of piety but it is to bear them to the presence of Allah. Do you possess the *jawhar* (essence) of humanity or are a complete donkey? When these things accidents pass away, how can you take them to Allah? These things prayers and fasting - that cannot subsist in both the worlds become extinct. Such things cannot be transported but they remove deficiencies from the jewel (human being). They bring about a change in the jewel in the same way as abstinence and prevention brings relief in illness. Through effort self-denial is instrumental in perfecting the jewel (human being) just as a sour taste becomes sweet through prevention.

{Righteous deeds will illuminate the grave. The jewel (*jawhar*) is used to describe that which is not dependent on any other for its existence but it exists on its own nature. While the accident ('ard) is that cannot exist by itself but is dependant on the doer, for example colour, etc. prayer and fasting are results of activities - and sayings. Their existence is now and here but after that they will not exist in other times. 'Ard (our translation,

¹ The verse of Qur'an, (al-Anam, B:160)

accident) cannot be transferreds) from place to place. The sickness refers to bad character.

Cultivation changes dust into grain. Treatment grows hair on baldhead. Marrying a woman was like an accident that passed away. A son, a substance an essence was produced by us. The copulation of horse or camel is an accident - the aim was to produce the young a substance. To plant a garden is an accident but its fruit became the substance and that is the objective. Think of chemistry too as an accident: a friend receives the substance (gold, in this case) from the chemist (and that is the objective). O king! to polish something is an accident but this accident cleans the *jawhar* (the substance) (and that is the objective). So (the summing up of the king's speech), you say 'I have done these deeds', show your produce, do not run away.

The speech of the king tells us that a man's worship and righteousness are all 'ard, which cannot be transferred and will not be presented before the majestic court of Allah. Their soul will be presented and that is the *jawhar* (the essence). Worship grows and polishes and refines the soul. The king ends his speech by saying: to-do so is an accident. Keep quiet. Do not slaughter the shadow of the goat as you sacrifice. That is, man's deeds are accidents and the goat is the substance, while its shadow is the accident. If the goat is sacrificed the *jawhar*, the essence – that will be a mans nearness to Allah, not if the shadow is sacrificed; that is, the real thing should be presented not the substitute.

The slave responded: O King! There is nothing but dejection for intelligence if you say that accident cannot be transported. O king! It is nothing but dejection for a slave if we say that the accident that is gone is not to return ever. If accidents were not transferable, to do would be *futile* and to say (would be) an outer peel. These accidents will transfer in another way

and every *perishable* will end up in another *existence*. {The speech of the slave may be summarized thus: if we call worship ‘ard (an accident) and decide that it is not transferable then worship will lose its significance and worshippers will be dejected. And why say how can worship as ‘ard be transferred from the world to the court of Allah? While it is true the accidents will remain what they are, yet if they are transported in the form of *jawhar* then how can there be an intelligent doubt for that? Besides, **Shariah** has told us that each of man’s worship and deeds will take a peculiar form of *jawahar* (substance) and will be presented before the court of Allah. Transference will be commensurate with nature and every flock will have a shepherd suitable to its nature. On the Resurrection every ‘ard will have a form and for every form a time (will be appointed). There is a pastor for the camels and one for the sheep and accidents will be modeled in different forms of *jawhar* substances for which a time is determined. Here are some examples that reveal that an ‘ard takes the form of a *jawhar*.

Look at yourself! You were an accident when someone was attracted to someone else sexually. The sleeping together of father and mother is an accident that took the form of a substance in the child. (Then) look at palaces and houses- they were imaginations in the minds of architects – that house that we had seen was very beautiful, its verandah, ceiling and doors so appropriate! The imaginative conception of the architect brings from the forests the pillars. The conception of the architect is an accident that takes the form of buildings as substances. What is the base and asset of every profession, except imagination and thought as accident? It is not the architect-engineer alone but every professional conceive through imagination a plan and that is an accident and that imagination then takes the practical shape of a substance. Look at every particle of the world without personal

ambition –nothing but accident is seen. It was the thought first and then the deed, think of the creation the first time in this very manner. There is a famous saying, which means the idea proceeds the action. Every part of creation before Time was first tied down within knowledge and then they were brought into external existence. Thus, fruit are first found in the thought of the mind and finally manifest themselves in a practical form. The planting of a garden is in on the designing table of imagination but finally that design takes a practical shape until then its fruit are imaginative. When you have worked and planted the trees, it is as though you read the first letter at the conclusion. Although the branches, root and leaves are first there, they are all sent for the fruit. So that chief who was the brain of these heavens at last became the owner of Lau Laak {the owner of Lau Laak is the Holy prophet. There is a hadith qudsi meaning, "O Muhammad if I had not created you. I would not have created the universe" "The object in creating the universe actually was to create the Holy Prophet ﷺ} So, he was brought forward at the last, after all else. According to scholars of hadith the text is correct but the hadith is not authentic. } This discussion and speech are the explanation of accidents. They were mere imaginations, which became substances later on. They are like the tale of jackal and lion which began as an imagination but end up as fictional tales. All the entire universe was an accident as described (in the Qur'an).... {Has there not come upon man a period of time when he was nothing that could be mentioned? }¹ This tells us that the universe came into existence from non-entity. This accident (the world) – how was it created? From images! And these images-from what were they created? From imaginative thoughts! That is, these images were imaginative images before words of realities.

¹ Al-Insan, 76:1

This world a knowledge of the perfect Intellect (Allah) and this Intellect (Allah) is the King and the thought (images of knowledge) are like (His) envoys. That is, these exemplary images are created through the knowledge of Allah. The first world is the hall of trial while the second world is the (place of reward of this deed and that. O King! Your servant behaves untruthfully (and cheats) and that accident becomes (the essence:) chains and prison. And when your slave did good service, was not that accident a robe of honor when he strived to serve. The service was an accident, which manifests itself in the robe of honor, which is the substance (*jawhar*). The relationship of this accident with substance is like that of the egg with the bird. This from that and that from this is born continuously always. The relationship between accident and substance being like the relationship between egg and hen, it always happens that the chick is born from the egg and the egg from the hen.

The king intended to test his slave. So, he questioned him and the aim of the questioning was to judge the behavior of the two slaves which of them was well behaved and well mannered. The king disgraced him who behaved badly. But, this deduction can only be done by an '*aarif* (one who knows the inner thoughts) and he question only to test someone.

The question was "Say something about yourself. How have you tried to make your soul good?" And in exposition he referred to a verse of the Qur'an. Allah had said, ﴿مَنْ جَاءَ بِالْحَسَنَاتِ﴾ Whoever bring one good.

(Al-Aa'nam 6:160).

He has not said, "Whoever performs good" ﴿مَنْ عَمِلَ الْمُنْكَرَ﴾.

This shows that the *good* is not itself a performance but the source or fountain of the deed, or human spirit. That human should be perfected with deeds and brought before Allah the true Creator. The bringing can refer to the *jewel* (something tangibles) not to the petition itself because العرض لا يقى في أمين "The petition does not subsist in the *Aameen*."¹

Further الا غر اض لا يقى في عمل اجل عمل "Motives cannot transfer from place to place." and bringing something is a sort of transfer. That which is brought may be prefected deeds or jewels of the spirit

اورد له مثل (and was brought for him the like of it).

The slave responded to him by saying, "Your argument that motives are not transferred is improper. Transfer is possible and it is also possible the other way but the former is preferred. If it is in the interest of the populace that impossibility of transfer should not be mentioned because if they hear that their deeds will not transfer to the hereafter they will be disappointed because of their poor understanding and will become lazy in performing them. Some Ahadiths of glad tidings have not been publicised for this very reason. The transfer of the petition is possible and there is no sound argument against it. This is the answer, the rest is an explanation

There is only one doubt through reasoning against transfer of deeds. Although it is possible that deeds will be transferred form the world to the Hereafter and it is explained that they would be weighed yet it is obvious from these details that the doer will not be weighed. There are two possibilities either the petition will remain such or change into jewels tangible. But, both these are false.

¹ Supplication, "Grant us our prayer."

However, we see in this world when there is a movement between two places that it is possible for only one thing to both: a petition and a jewel. The petition is in the mind and the jewel is outside it.

Further, it is possible that, what is in this world, is present at its place (tangible) not be the same thing. This is why those who see with the inner eye when they talk of the Unseen world in relation to this (seen) world use words of ‘imagination’ etc. We also find existence of such things in the unseen world which do not exist in their places here (are not tangible). Thus, this is understood in the words the Holy prophet ﷺ:

لَا خلقَ اللَّهُ الرَّحْمَنْ قَامَتْ فَقَالَتْ هَذَا مَقَامُ الْعَائِدِبِكَ مِنَ الْقَطِيعَةِ

“When Allah created ar-rahm (ties of relationship), it stood up and said. “This is the place for him who seeks refuge in You from being cut off.”

There are many *ahadith* that speak of such things in the hereafter too. For instance the hadiths

ان البقرة وآل عمران تأتيان يوم القيمة كأنهما غمامتان

او غياثتان او فرقان من طير.

٦١

Surely *surah al Baqarah* and *Aal-Imran* will come on the Day of Resurrection as two clouds, or two shades, or two flocks of birds in ranks.

And the prophet ﷺ said :

يُوتَى بِالدُّنْيَا يَوْمَ الْقِيَامَةِ فِي صُورَةِ عَجُوزٍ خَمَطَاعٍ

“On the Day of Resurrection, the world will be brought in the form of an old woman.”

Thus, it is because of such examples that this world is also called "The world of Examples", as, indeed, Shah Waliullah has said in "*Al-Hujjat Allah al Balighah*: and referred to many ahadith.

Mawlaua Jalaluddin has explained it in writings.

When anyone plants a sajdah or a ruku, it becomes paradise in the next world. {Sajdah, and ruku are respectively postures of prostration and bowing in prescribed or voluntary prayers. The fruit and consequence of man's worship is paradise.} When his mouth utters the praise of Allah, the Lord of dawn (Rabba al-Falaq,) transforms it into a bird of Paradise. {The hymns that man sings in praise of Allah, he will find them as birds in Paradise.} Your praise and glorifying are not like birds (in appearance) though the birds are aerial creatures. {When man praises and glorifies Allah, they will resemble birds in Paradise in that praise and glorification are aerial and air is essential for birds too but there is no facial resemblance in them.} When you plant self-denial and Zakah with your hand, that hand (really) plants date seeds and trees on the other side. {The righteous deeds of man are seen in Paradise as trees.} {The tears of your patience are the water of rivers in Paradise while the rivers of milk in Paradise are the love and friendship you displayed. The yearning for worship will be rivers of honey while your absorption and deep desire will be rivers of wine. {The different rivers are attributed to different actions. Rivers of water to patience, of milk to love and friendship, of honey to engrossment in worship and of wine to absorption in love of Allah and deep desire.} These means (to the rewards) have no resemblance to consequences (rewards) because these means were within your power, the four rivers too were subservient to you. {That is, just as the means to the four rivers were

available to the worshipers. these rivers themselves will be within the powers of the dwellers of paradise and they will flow whichever side the dwellers of Paradise may choice. } You drop it as you like and you do with them, as you found suitable for the characteristic. {Man has authority over his sperms, so too the fruit of it that is the children are obedient to him.} Just as your sperm is in your control, the offspring from it are alert to your commands. {Children act according to the orders of their father for they know that they are born from a drop from their father, which he has placed in the womb of their mother}. Your son runs to (obey) your command (saying) I am a part of you that you had mortgaged. Everything in this life was under your command-even those running rivers were under you: command. {The qualities that peculiarised the rivers were within one's powers so the people of paradise will have control over the rivers too.} Those trees will obey your commands for they bear fruit because of your characteristics. {The trees of Paradise will have grown of the qualities within the powers of the dwellers of paradise, they will also be in their powers.} Since the bounties of Paradise are within your power so those returns for you at that place will be under your command – {just as the things of paradise are created through man's pious deeds, so too the punishment in Hell are created from the sins of men.} When your hands has injured an oppressed, that tree was planted which grows Zaqqum. {The denizens of Hell will be given this plant to eat; it is a biter plant} You gave rise to fire in hearts through (your) anger, so you became an asset of the Fire of Hell. {Anger becomes an asset of the fire of Hell.} Here, your fire burnt men, so what grew from it will (also) burn human beings. {The fire of man', anger burns men, so the Fire of Hell will also burn men}. Your fire is directed to men, so the fire crated from it will also flare up on mankind.

APPENDIX IV

TESTIMONIES OF NON-MUSLIMS ABOUT THE QUALITIES OF ISLAM AND QUR'AN WHICH ARE COMMENTARIES ON THE WORDS

الفضل ما شهدت به الأعداء

(Excellences are what the enemies also confirm)

(A) From Wakil June 1913

ISLAMIC OBLIGATIONS CONCERNING HYGIENE:

The German orientalist Joachim Wolfe has written a thesis in a well-known German journal, *The Heif* on the Islamic obligations concerning good health. This is what he says:

"If we look carefully at the principles, beliefs and rules of the religion of Islam we are confronted with the truth clear as daylight that the Muslims today are miles away from observing them. If these Muslims are inspired by some determined spirit that comes out into the open from the hidden and brings them back to the original and correct platform then there is no doubt that their potential will touch the skies. May be not on the political field but on the moral social and scholarly field. They can turn into a very significant worldly power to reckon with. I am not now concerned with the political side of Islam. I only wish to discuss one of two important factors on which none of the Europeans has thus far pondered. This relates to the rules and regulations that the Qur'an has made obligatory for its followers concerning hygiene and good health. I can say with great assurance that the Qur'an excels all the other heavenly books in this regard. If we look at the marvelous but simple obligations concerning hygiene that

are found in the Qur'an and remember that those who observe them are promised entry into Paradise and if we ponder over the wisdom behind it, we will realize that had not the Asians received the heavenly Book and words of Allah the Europeans would have found the land of Asia more problematic for them.

By imposing clear and explicit guidance on cleanliness and purity. Islam has countered the deadly bacteria. Its rules concerning ablution and bath are based on farsight and wisdom.

Bath necessitates keeping the entire body pure and clean. On the other hand, ablution necessitates cleaning and purifying all those organs of the body that remain uncovered in one's day-to-day activities. The face is washed, teeth are brushed with the *siwak*, and the nostrils are cleaned. These are essentials of hygiene are discharged through running water which is naturally free from germs and is pre-condition (of ablution and bath). The Prophet Sayyidna Muhammad ﷺ has foreseen the risk of diseases like cholera etc in the flesh of swine and other prohibited animals. The method of slaughtering the animals as prescribed by the Holy Prophet ﷺ is very necessary to observe and it is very significant. There is foul matter in the blood of animals because of heat and humidity and these are likely to grow thousands of diseases that are poisonous and dangerous for human beings. Therefore, it is necessary to let plenty of blood come out of the animal when it is slaughtered.

Bath and ablution result in cleanness and purity and promote a hygienic body. The third significant and worthwhile condition is exercise, which is achieved through regular prayer.

The various postures of prayer –standing, bowing standing-a-while again, and prostrations –are based on great wisdom and thinking. If the people of Europe had offered the Islamic prayer regularly they would not have had to discover fresh forms of exercise every now and then. The hot weather of Asia grows extra fat in man's body the particular emphasis in spreading the hands and pulling them back in prostration help counter the disadvantages of corpulence. The number of wives allowed to man in Islam is a unique principle to preserve the *ummah* from the irreparable damage through low numbers (of people).

We, the Europeans, must value it. It is a principle that if followed when necessary prevents diseases, which hamper procreation ability. You will find very few unmarried old women in Asia who suffer from hysteria because they could not find a marriage partner. It is a great favor of Islam, that it has disallowed drugs, narcotics and intoxicants, a favour which man can never repay. As claimants to civilized living the Europeans would envy Muslims on this account to think little of the borrowed life and not to care for it keeping a firm belief on the absolute All-Powerful, Allah, and at the same time, to value hygienic living –all these ensure enduring strength and stability to human body.

However, if in spite of Asia's superiority over us in some fields it lags behind us (Europeans) in many ways then there are particular reasons for that. Among the various reasons, is the cosmopolitan nature of the population, which comprises different kinds of people many of whom have only a nodding acquaintance with Islam. Another reason is the marriage of women of non-Arabs descent into pure Arab Muslim families causing damage to their identity. It is nature's working that only that thing is perfect which is pure. Anyway the excellence

and high status of Islamic education is as obvious as the brightness of the sun. With the living together of different people, its principles are even more worthy of appreciation and praise. The question does arise: while Islam is not found today in its true form among the Muslims of the world anywhere and a corrupted form has put them on the wrong path and in the dark alleys of ignorance, what, after all, will be their end? At the same time, we must also ask: what would have become of the people who are known as Muslims if there was no Islam? Not only that, if Islamic civilization had not spread in the world, we may wonder what would have been our own condition and how would we have faced? It is an obligation upon us to repay the favor, received by us through Arabic sciences and arts by not forgetting it. The Arabs had translated the philosophy of Aristotle, in their language and that coupled with their own excellent writings and works were translated into our languages. These were thus available to us. In this way, we received them much earlier than we would have received them in their original Greek form. We need not go very far back in history. Just a few hundred years ago Andulus was the fountain of knowledge, it was the Arab-Islamic *dar al uloom'*, there. Even today, we can derive much benefit from literally, house of sciences, schools Islam's political sciences”

B from Madinah Bajnor 9th March, 1917 v6 No. 19

A GERMAN DOCTOR'S ATTACHEMENT TO THE MESSENGER OF ISLAM:

A famous German doctor had written an article in the newspaper *An Nasihah*. We present here a summary of the article so that it may be realized that the teachings

¹ Literally, house of science, school.

of hadith are so reasonable that any sane persons will accept them no matter to what religion he belongs. Here is what German doctor _____ writes:

"Since the time I learnt of the speedy remedy for *da-alkalb* (hydrophobia) in ammonium chloride, I have a great regard for the glorious Prophet (*Muhammad* ﷺ). It was the light of his saying that guided me to the discovery. I had read his Hadith whose interpretation is: If a dog licks a vessel, wash it seven times –six times with water and the seventh with earth. When I read this hadith I felt that one cannot take in words of a Messenger of the standing of Muhammad (ﷺ) lightly. There is surely a secret benefit in his words. Therefore, I analyzed the particles of dust and used each of the particles separately for treatment of hydrophobia. Finally, as I came to experiment on ammonium chloride, I discovered that it was the very treatment for this disease. Why did the Prophet (ﷺ) emphasize on cleaning the vessel with dust? It is because there is always ammonium chloride in dust. If he had specifically asked ammonium chloride be used for cleaning then it might have created difficulties because of its unavailability. Whereas, dust is freely available always and it contains this element. This was the best method of cleaning vessels. Then, there is the hadith of the Prophet ﷺ.

الحسى من فتح جهنم فاطر احرها بالاء

"Fever is a portion of hell, so he should quench it with water."

The doctors of medicine used to deride this hadith, although the meaning of the Prophet's (ﷺ) words was that the bilious fever may be cured by cold water. Research has now revealed that it is not merely cold water

that cures fever but also ice. Thus, many of his ahadith are essence of the science of medicine, and research has confirmed them as correct. I respect this Messenger (ﷺ) and assert that there has never been a doctor of his caliber in the history of mankind.

اللهم صل على محمد وعلی آل محمد وبارك وسلّم

O Allah, shower your blessings on *Muhammad* and on the family of *Muhammad*, and your favors and peace.

C From Wahdat of 2 February, 1925.V2, No. 21

THE QURAN IS THE BEST OF REVEALED BOOKS

Doctor Maurice, a well-known French scholar and orientalist and well-versed in Arabic, had translated the Holy Qur'an into French at the command of the French government. He had commented in an article published in the journal Le Barul Francis Roman on yet another French translation of the Qur'an by Solomon Renache. He refuted the objections raised by the latter in his translation. Doctor Maurice wrote:

"What is the Qur'an? If there can be a dignified, praiseworthy thing which thirty million people (forty million, author) hold with esteem then it is the Qur'an. This Book is superior than all other heavenly Books in terms of the beauty of its aims meanings, and its style. We can say that it is the best of the Books prepared by nature for mankind as its perpetual favour to them. Its themes for the betterment of man are far better than those of Greek philosophers. It is full of praise for the Creator of heavens and earth. Its words overflow with the Glory of Allah who has created these things and guided them according to their capabilities."

D From Wahadat 8th February 1925

Mr. Arnold White had written in the *Islamic Review* of May 1916. The lesson taught by the ancient Prophets and

the new Protocol through the Jews (half of the Europe worships a Jew, that is Christ and the rest worships a Jewess that is Maryan) is to behave in a humane way with mankind and to respect the wishes of all people. But, the Qur'an teaches the Muslims great warfare, compassion in their private lives, good treatment, generosity, bravery and fraternal ties.

E From the Wahdat 8th February 1925, V2 no. 26.

Baba Nanak has written, "I have read the Torah, Zahur and Injeel (Torat, Psalms and Bible) and Veda but only the Qur'an is worth excepting. It gives peace to the heart. The fact is that the Book of Truth and Faith which pleases the heart and enriches is only the Qur'an.

F From the Wahdat 8th February 1925, V2 no. 26.

Professor Edward D.G.Brown has stated in his work *Literary History of Persia* "I peruse the Zoroastrian scriptures and the Qur'an and endeavor to reflect on their meanings. I go on appreciating its value but get tired on reading the Zoroastrian scriptures.

G From the Wahdat 8th February 1925, V2 no. 26.

The Encyclopedia of Britannica says in its vol.16 p99,

"The various parts of the Qur'an are different from each other in meaning. Many verses are based on religious and moral teachings. It recalls the beauties of nature, previous revelations, lives of Prophets, and the greatness of Allah-His bounties and Truth. In particular it teaches through the Holy Prophets Muhammad ﷺ the unity of Allah and His Omnipotence. It declares idolatry and worship of creatures as unlawful (and this disallowance includes calling Jesus Christ as the son of Allah). It is very correctly said of the Qur'an that is the most widely-read Book in the world."

In 1877, Doctor Cannon Issac had delivered a speech in his capacity as President of National churches of England. It was carried in the London Times about that time. The gist of his speech was that Islam's foundation was laid on the Qur'an that raises aloft the banner of civilization and proclaims that man must learn what he does not know. It emphasizes that he must wear clean garments and keep clean and tidy. What it commands, it is imperative to welcome and to steadfastly pursue. Undoubtedly, all the principles of Islam are lofty and its peculiarity is that it promotes civilization.

I From Wahdat of 8th February 1925, v2 no 26.

The *Herbert Lectures* carry the words, "The Islamic law is made up of praiseworthy principles. What is more praiseworthy is that it has succeeded exceptionally well in teaching these principles and in their observation. The Islamic Shari'ah is a collection of high-ranking intelligent laws. The merits and deeds that it recommends are so excellent and deserving that the guidelines of any famous Christian will not compare with them."

J From Wahdat of 8th February 1925, v2 no 26.

Mr. Woodwall Jess published a translation of the Qur'an. He writes, "The more we look at this Book (the Qur'an) from different angles the more its meanings highlight upon us fresh vistas, enrapture and overpower us. It gets us to respect the Qur'an. In terms of its subjects and objectives, its style is marvelous. Its objectives and style touch great heights. This book will go on displaying its effects in every period of time.

Glossary

A

Abdal	(s, abdal) a rank among sufis.
Ahadith	plural of hadith.
Ahl al-bayt	people of the house (of the Prophet صلی اللہ علیہ وسلم
Ahl al-Kitab	people of the book.
'Ajami	a non-Arab.
'Aqeeqah	the event often held seven days after birth when a name is given and a sacrifice is offered and the new born's hair are shaved and silver or gold equal to its weight donated in charity. ¹
Asma-al- husna	beautiful Names of Allah.
'Asr	the afternoon prayer, four <i>rakaat</i> fard.
As-salah	prayer, benediction on the Holy Prophet ﷺ .
Awliya	friends (of Allah), deeply devoted men, (pl. of wali).
Awtad	a stake.
Azan	the call to prayer, sounded five times in the day.

B

Barzakh	the intervening period between death and resurrection (in the grave or otherwise).
Bayt Allah	House of Allah, the Ka'bah at Makkah.
Bir	a particular tree.

E

Eid al-Adha	major festival – 10 th of Zul Hajjah, feast of sacrifice.
Eid al-Fitr	minor festival making end of month of fasting
Eid	Muslim festival.

F

Fajr	dawn prayer.
Fara 'id	rules of inheritance.
Fard Kifayat	an obligatory duty which if discharged by some absolves others of the obligation.
Fard	obligatory duty.
Fisq	commit a sin, blasphemy.

G

Ghay mahram	a stranger, not a mahram (q.v.).
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H

Hadd	prescribed punishment.
Hadith	the saying or practice of Holy Prophet ﷺ.
Hajj	pilgrimage, one of the five pillars of Islam.
Hudood	limits imposed by Allah.

I

I'tikaf	seclusion.
Iblis	the devil.
Iftar	breaking of fast at maghrib.
Ihram	a state in which a pilgrim enters on forming an intention to perform Hajj or Umrah and it includes the

	particular clothing worn by him/her.
Imam	the leader of congregational prayer.
Isha	the prayer at night fall.
Istighfar	seeking of forgiveness.

J

Jahiliyah	days of ignorance.
Jami 'masjid	Mosque where Friday prayers are offered, any large mosque.
Janabah	sexual defilement.
Janbee	polluted.

K

Ka 'bah	the House of Allah.
Kaffarah	atonement.
Kalimah	declaration of faith.
Khusuf	lunar eclipse.
Kusuf	eclipse, solar eclipse.

M

Maghrib	prayers after sunset.
Mahram	a person with whom marriage is forbidden.
Makruh	an action disapproved but not disallowed in Islamic law.
Malak	angel.
Malikalmaut	angel of death.
Marwah	one of the hills between which Hajj perform sa 'i
Masakeen	the poor.
Meeqat	a distance from Makkah when Hajis must observe the ihram.
Mu 'takif	one who observes i 'takaf.
Mu 'tazalah	a theological school which free will.

Muhajir	those who migrated to Madinah from Makkah.
Muhsan	a person who is hasan.
Mulhid	an atheist.
Munkar,nakeer	the angels who will question the dead in the <i>Barzakh</i> .
Muqtadi	the follower behind Imam.
Mustahabb	preferable, recommended.
Muta 'h	temporary marriage.

N

Nisab	the minimum on which zakat becomes due.
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Q

Qiblah	the direction in which the worshipper turns in prayer the Ka'bah.
Qiyamah	the days of Resurrection.
Qurbani	sacrifice.

R

Rajam	stoning of death.
Rak'ah	unit of prayer.
Raka'at	plural of rak'ah.
Ramu jimar	casing pebbles at the jamar at Mina.

S

Sa'i	brisk walking between Safa and Marwah by the pilgrims, their second rituals.
Sadaqah	charity, acts of charity.
Safa	small hill between which is Marwah the pilgrim walk.

Sajdah	prostration.
Saraqah	theft.
Satr	the portion of the body that must be covered before other people particularly ghar-muhrim.
Sawm	fasting.
Sehifah	any revealed writing or a collection of saying of a Prophet.
Shari'ah	the way of Islam.
Shaytan	the devil.
Siwak	a piece of branch or a root of tree used as toothbrush.
Sufi	mystic who highlights personal purification and piety through constant awareness of Allah.
Sujud	plural of sajdah.
Sunnah	the traditions and practices of the Holy Prophet ﷺ, all that is said or done by the Holy Prophet ﷺ

Sutrah a screen or barrier place in front of a person while he prays so that others may pass beyond it without breaking his concentration.

T

Ta‘awaz	seeking protection of Allah.
Ta‘zeer	discretionary punishment where <i>hadd</i> is not attracted.
Tahajjud	nightly prayers (optional).
Taharah	(bodily) purification.

Tahmid	reciting the kalimah.
Takbir tahirah	the first takbir in prayer.
Takbir	calling of Allahu Akbar, extolling Allah.
Talaq	divorce.
Taqwa	deep devotion to God, God fearing.
Tarawih	prayer in Ramadan after 'Isha
Tasbih	glorifying Allah, the rosary.
Tawaf	circumambulation of the Ka'bah.
Tawheed	unity of Allah.
Tazkiyah	purification of soul.
Thana	praise of Allah.

U

Ulama	religious scholars.
Ummah	community or family (of Islam)

W

Wahy	revelation.
Wajib	obligatory duty, second in importance to fard.

Z

Zakah	compulsory donation @ 2.5% payable by those who own the nisab.
Zawal	the time when the sun is at its height.
Zikr	remembrance of Allah.
Zuhr	midday prayer after zawaal.